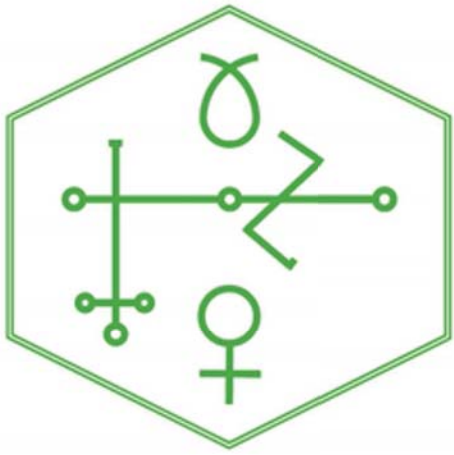


Tuba Veneris

DR. JOHN DEE

BERSERKER
BOOKS

THE TRUMPET OF VENUS

ENGLISH TEXT

Dr. John Dee

The Little Book Sacred to the Black Venus

The name VENUS *among the Stars was given to me by the Gods*
Soon an Infernal dweller is present until the TRUMPET *sounds*
Behold the Daemon groans, subdued by the power of the SIGN
Well done! You return from the enemy an honored conqueror.

THE TRUMPET OF VENUS

that is

THE Invocation or summonings of Six Spirits existing under the Dominion of Venus, where is taught a method of completing the Seal of Venus and Her Trumpet, Circles, a Composition, the particular names of the Spirits, their Invocations and Sigils with their preparation. The consecration of the book, rites of operation. The banishing of the Spirits along with still many other things to be observed in this work.

John Dee
Sends Many Greetings to the Lovers of the Magical Art.

T IS NEITHER our intent nor the Purpose of our little book to treat of the various definitions or divisions or Types or even the multitude of practices of the Black Arts. For in truth many authors have written much about this subject, although few authors have written few things clear and accurate; they have rather written volumes that are really very difficult in regards to comprehension and practice.

But the Trumpet we sing of here, Dear Reader, through its sound the Six Spirits which are subject to the Dominion of Venus are stirred forth to their dances. They oftentimes are stirred forth by me by the rule and method just as I have been taught.

For before all else it is necessary to use the Invocation particular to whichever Spirit you are calling. For not otherwise will they appear, and although I do not deny that they are able

to be compelled to do so through strong conjurations (as like effective chains), still this is not to be done without great labor or through very difficult, tedious, and ample circumstances. If truly you have the knowledge of this Invocation—that is, of the names and summon-ings or the appropriate words by which the spirits are called forth and ruled by the very Angels of the Planets themselves—and if you do not lack the remaining requisites given in our little book, soon both without delay, noise, or terror and with every phantasm far removed you will be able to try to compel the spirit to assume a human form.

For you should know that the good angels have been placed over the evil spirits by God Thrice-Greatest and Best so that they should rule over them; on account of which when something is commanded by a good Spirit to a bad one, the former orders and calls the latter by means of his own capable invocation, and this perhaps may be in a language not particular to us mortals, or even comprehensible to us.

Among learned men there are indeed various opinions about this, but there is nothing certain as of yet. For indeed truly the greatest Creator of all things placed a certain Character and name upon every created thing just as it is said "He who numbers the multitude of the Stars and gives names to all things." (Psalm 146). However all the evil Daemons had names and sigils placed upon them by the Highest Creator when previously they were Angels and Stars in heaven; and through these same names and sigils it is wholly necessary to summon and compel them, by which means we are able to summon even the good angels, just as elsewhere I have taught and demonstrated.

This aforementioned science has been piously practiced by the ancient Hebrew and Chaldean Fathers and by many others, and may also be practiced nowadays by pious men. For therefore the Sciences are revealed: *Magic*, *Qabala*, and *Negromancy*, which previously flourished not a little among the Egyptians, Persians, and Arabs; when it was also practiced in a depraved, usurped, and deformed manner, in that men would willingly give themselves over into the hands of evil Daemons by means of blasphemous pacts, which certainly is horrible to hear.

On account of this most vile abuse this Art was piously forbidden by the Church and by the Secular Authorities, and for this reason one can find exceedingly few suitable books concerning its practice.

Therefore this our Trumpet, acquired by peculiar study, we desire to share with you faithfully for a good purpose, and by no means for your ruin (which arises from its abuse alone), and we bequeath it to you so that you may use it for your own good and to your advantage—e.g., for the finding of hidden treasures, for journeys, for Business, for Navigation at sea, for war, and for similar things which the Spirits are able to do for you and be of service to you. Practice and experience will be sufficient to teach you.

Beyond that are given other invocations or summonings of the Spirits which are made through their highest Princes which they have among themselves; but these obey with great difficulty, not otherwise than with great noise and by appearing in a most terrifying form, and not without great danger to the Operator.

Therefore this our Invocation of the Spirits, concerning which we are about to write, is particular to Venus; and for this reason it is called by us "The Trumpet of Venus", since indeed the evil Daemons are almost all subjected to the Angels of the Seven Planets, which Daemons however have been placed in this little book and are considered to be under the Dominion of Venus. Wherefore the book is entitled by us "A Little Book of Venus", and indeed it is to be consecrated to that Planet. We have now made a beginning towards this book's description, and we advise that you diligently listen and pay attention to the rest of it. Farewell!

Completed and written in London
in the year 1580, on the 4th of June.

Chapter One

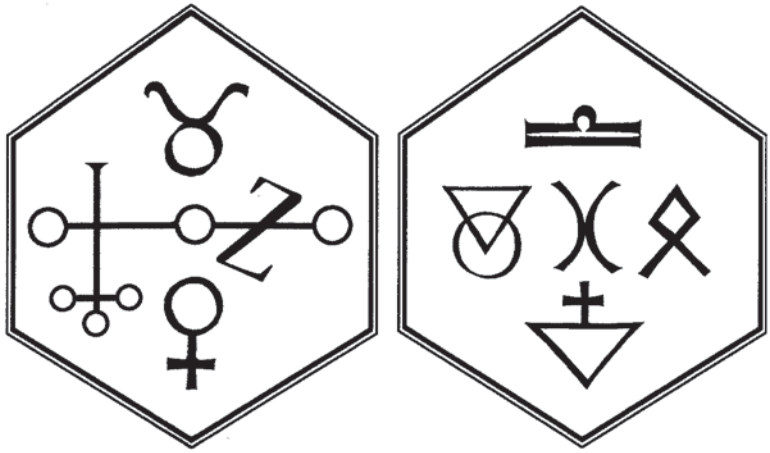
In what manner the Seal or Character
of Venus is to be prepared.

THE first requisite for our Negromantic operation is the sigil of Venus which now is to be prepared as follows. ¶Let a piece of new Cyprian copper be taken which never has been used for anything else before. From this let a plate be cut in the size of the figure drawn a little bit below, and let it be cut according to the particular number of the planet—that is to say, into sex angles. On this is to be engraved with an iron or steel instrument the new and clean character. This is to be done however on the day of Venus in the third or tenth hour of night from the setting of the sun. If the space of one hour is not sufficient, then the next hour is to be awaited—that is, the tenth hour. For it is only permissible to do this in the hours of Venus and indeed (which again is to be noted) during the new moon; wherefore if in a single night in the two prescribed hours the sigil of Venus is not able to be completed, then the

next new moon is to be awaited. After the sigil is completed, it is to be fumigated on the very day and hour of Venus.

Let the fumigation be by the following types: Vervain, myrtle, and musk.

Let it be wrapped up in a new linen cloth and again in the aforementioned time of the day and hour of the new moon let it buried at night in the earth in the powers of the flowing water. Let it be unearthed on the following day and in the hour of Venus. Let it be preserved for the opportunity of the operation.

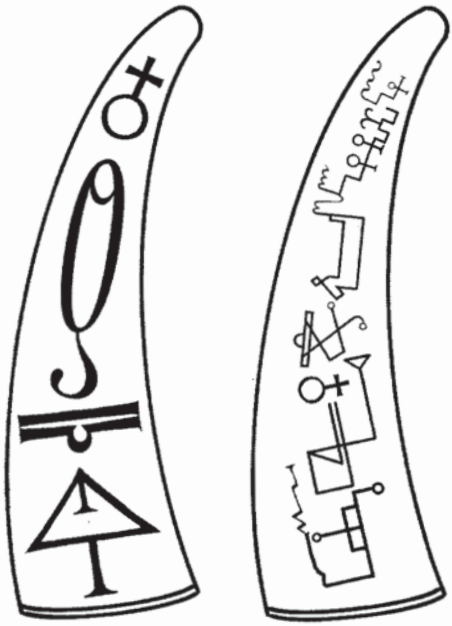


The Sigils of Venus

Chapter Two

In what manner the Horn of Venus is to be made.

LET A HORN be taken from a live bull, and let Vitriol which has been dissolved in vinegar made from wine be taken. Let the horn be washed and purified by the Vitriol. Using the aforementioned steel instrument let the characters be carved as shown in the following illustration. One must make certain that the entire preparation of the Horn, including the time which it is torn from the bull must be in the time, day and hour of Venus, just as was done in preparing the Sigil. Afterwards, it is enveloped in smoke, wrapped in linen, and buried together with the Sigil of Venus, then later unburied and preserved for later use.



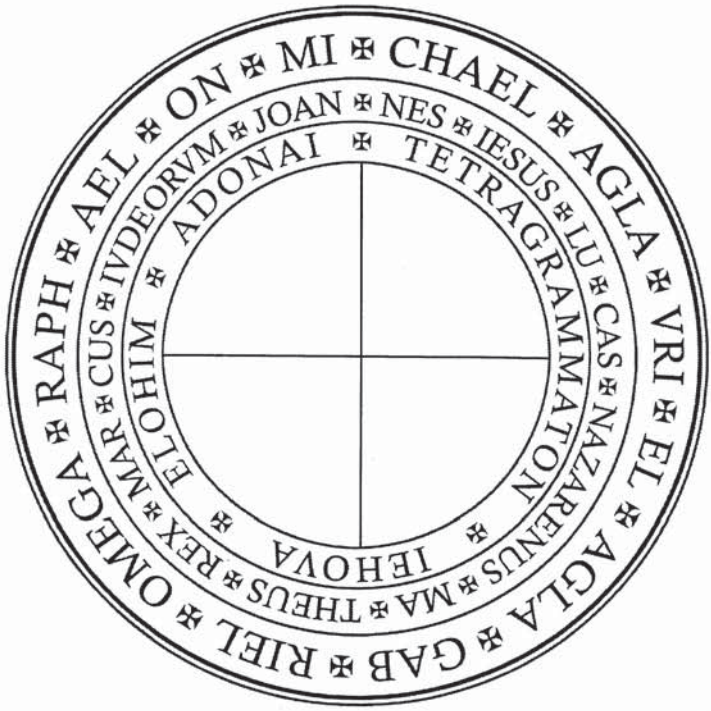
The Trumpet of Venus.

Chapter Three

In what manner the Circle is to be made.

BEFORE we proceed to the Invocation or summoning of the Spirits we must treat of the composition of the circle, by which all Negromancers always make use of in their operations just as a very strong fortress, in order to protect themselves from the snares of the Daemons. The composition of circles varies, however; some operators complete the circle in their houses with chalk, coals, or colors; some operators exorcising in forests or crossroads use a sword or certain staffs; but others complete the circle from parchment with an inscription of the Divine names, which method we ourselves elect for our own operation, and we leave this design to the rather fortunate reader just as we have left all the other necessary preparations. And indeed, for the sake of the fulfilling the scope of our little book we do include here the form and plan of the circle.

Therefore let parchment or virgin paper be taken, and let three circles be cut from it, to the breadth of a thumb. Let the first circle be of the size of six feet in diameter, and let the other two be narrower than the first by two or three fingers in width. Afterwards, in the aforementioned times and hours of Venus let the divine Names be inscribed with paints as shown in the following diagram. Finally let the finished circle be fumigated and let it guarded for use by burying it in the earth and letting it alone there.

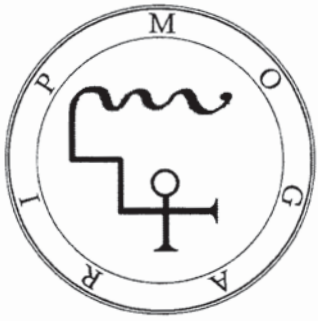

MICHAEL ✠ AGLA ✠ VRI ✠ EL ✠ AGLA ✠ GAB ✠ RIEL ✠ OMEGA ✠ RAPH ✠ AEL ✠ ON
IESUS ✠ LU ✠ CAS ✠ NAZARENUS ✠ MA ✠ THEUS ✠ REX ✠ ELOHIM ✠ MAR ✠ CUS ✠ IVDEORVM ✠ JOAN ✠ NES
TETRAGRAMMATON ✠ ADONAI ✠ IEHOVA

The form of the Circle.

Chapter Four

The Invocations of the Spirits, the names particular to them, and in what manner their Sigils are to be made.

The Name of the First Spirit is Mogarip.

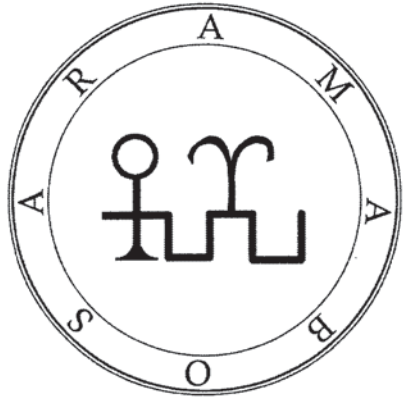


His Sigil.

His Invocation.

Mogarip! Mogarip! Mogarip!
Hamka Temach Algazoth Syrath
Amilgos Murzocka Imgat
Alaja Amgustaroth Horim Suhaja
Mogarip! Mogarip! Mogarip!

The Name of the Second Spirit is Amabosar.

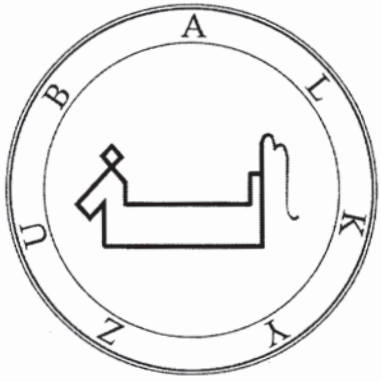


His Sigil.

His Invocation.

Amabosar! Amabosar! Amabosar!
Pharynthos Egayroth Melustaton
Castotis Mugos Nachrim
Amabosar! Amabosar! Amabosar!

The Name of the Third Spirit is Alkyzub.

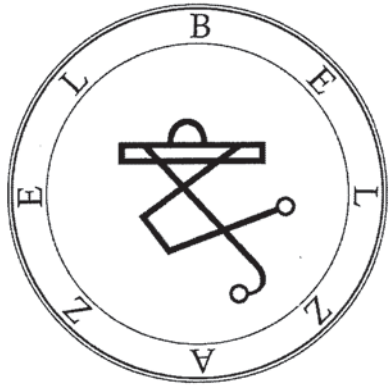


His Sigil.

His Invocation.

Alkyzub! Alkyzub! Alkyzub!
Mergastos Hajagit Agaschar Asmodit
Burgum Zephar Largon Cherip
Galgadim Uriach
Alkyzub! Alkyzub! Alkyzub!

The Name of the Third Spirit is Belzazel.

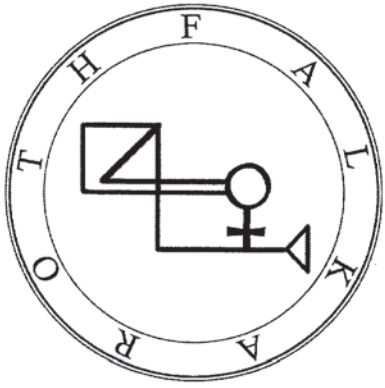


His Sigil.

His Invocation.

Belzazel! Belzazel! Belzazel!
Thittersa Zapkyos Brusiat Algior
Soryam Ferozim Abdizoth Mulosin
Belzazel! Belzazel! Belzazel!

The Name of the Fifth Spirit is Falkaroth.

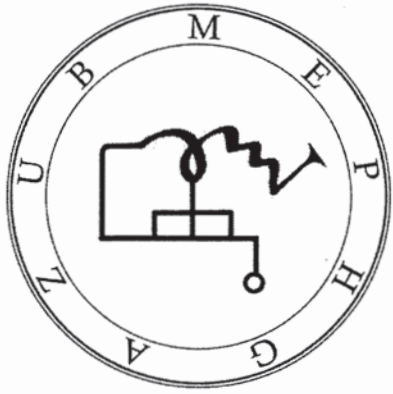


His Sigil.

His Invocation.

Falkaroth! Falkaroth! Falkaroth!
Hymelion Lothaia Estachar Indos
Nomirim Hamach Felogon
Morgoseos Angar Arastus
Falkaroth! Farkaroth! Farkaroth!

The Name of the Sixth Spirit is Mephgazub.



His Sigil.

His Invocation.

Mephgazub! Mephgazub! Mephgazub!
Samanthos Garamtin Algaphonteos
Zapgaton Osachfat Mergaim
Hugal Zerastan Alcasatti
Mephgazub! Mephgazub! Mephgazub!

In What Manner The Sigils of the Spirits Are to be Made.

LET green Wax be mixed with soot, and from this mixture let little round chips be formed, and let the Sigil of whatever Spirit is to be invoked be carved onto these with a steel instrument. Let these things be done in a similar manner as the aforementioned preparations were done—in the time, day and hour of Venus, after which the Sigils are to be fumigated, then buried and let alone, preserved for the operation.

In What Manner That Little Book Is To Be Consecrated.

THE little book (in which the names and invocations of the spirits are to be inscribed) must be consecrated beforehand, as undoubtedly the ancient Magi did, who so instituted the consecration of similar books such that merely by opening the book the spirits would be greatly compelled to manifest, which however seems to us to be exceedingly dangerous, especially if such a book were to fall into the hands of men ignorant of this art. Wherefore our little book may be consecrated in the following manner.

Let the little book be made from parchment, on which let the character of Venus be inscribed and if it is pleasing, also a certain image representing the figure of this planet, with the sign of Venus above its head. Let the little book be entitled: *A Little Book Sacred to the Black Venus.*

Before the invocation of the spirits let there be inscribed in Red ink "The Trumpet of Venus", according to the Form and function of this little book of ours, which has been consecrated by myself and given to posterity with all other things appurtenant, in as much as fortune might have given all these things to you. The whole of the little book ought therefore to be written during the oftentimes before said times of Venus, for which is further required a feather from a dove and ink which has prepared from copper-sulfate water and which has been used be no one else. Also the operator is able to use a red or green color as he pleases, since these colors are wholly pleasing to our Planet.

After the little book has been made and written let it be fumigated. Then let Vitriolic water be taken with which the hand is to be filled, and the book baptized with it, saying:

I consecrate you, O little black book, to Venus
Let the Trumpet of Venus be your name
Let it be terrible and well known
To all the dwellers of the Underworld.

O Great Prince of Heaven Anael!
I humbly ask that you strengthen this book,
And let it be washed in your spring
For your eternal honor.

In the hours of Venus,
let the Dæmon inscribed therein
Fly hither quickly if this Trumpet sounds
And do that which I desire, though unwilling
Let him stand hither peaceably!

After this is done the book is again to be fumigated, and then wrapped in either a green or red cloth. Let it be buried in the earth with the other items, and at the prescribed time be unearthed and preserved for use.

In What Manner the Operation Is To Be Carried Out

f all of these aforesaid things have been prepared aright and are all ready at hand, and the operator has tested himself sufficiently, and has prepared himself so that he is capable and courageous (for this operation requires a man both dauntless and high-minded), in the same time which has often before been indicated—that is, in the hour and night of Venus—let him go to a place secure from any human disturbances; or let him go to his house, or better yet into a wood and crossroads deserted and unfrequented. There let the operator construct the circle and hang the seal of Venus over his neck. Let him then kindle the incense and begin to summon the Spirit from the assigned number chosen by him. Let the summoning of the spirit though be announced by the Trumpet of Venus, and let him call the Spirit by its own name, both at the beginning of the summoning and again at the end, but always with some pause.

Now let the operator welcome the arriving spirit with the following:

Hail, noble and obedient Spirit (here let the Spirit be called by his own name)*! I command you by the name Adonai and by this Seal* (here let the operator show the Seal to the Spirit) *of the angel Anael, chief ruler of the sphere of Venus, so that you show yourself quietly and peaceably, and that you fulfill my will in all of the demands which I shall give you. This I charge you again by God the Father, the Son, and the Holy Spirit, and by the Triumphant Lord Jesus Christ who is coming to judge the world by fire.*

After this, the Spirit will ask the Operator why he has been summoned, and what it is that the Operator wishes. Let then the Operator state clearly and distinctly what it is that he wants. Here it is to be noted that if the Spirits show themselves in any way obstinate, the Seal of Venus should be taken and placed over the fire or over the coals upon which the incense has been lit, or if incense is not being used (as at this point it is not necessary) let the Seal be held over a burning candle so that it becomes warm, and then let it be placed over the Sigil of the spirit which is being summoned. By doing this the spirits are greatly tormented, and they will ask the operator to stop torturing them; and they will no longer refuse to carry out his wishes.

Still let the Operator be not excessive in his requests and desires; for I may advise that you not perchance arouse the anger of the Divine Godhead. Nor should the Operator display an inconstant or hesitant mind to the wily Spirits; still less should he accept conditions of service proposed by them. But after he shall have given the spirits his commands with a

strong and constant mind, let him consider their pretended difficulties or even threats to be as nothing, lest he lose his dominion over the Spirits.

Nor must the Operator any less beware lest he use the assistance of the spirits for impious and wicked ends, toward which indeed the Spirits lend themselves all the more promptly; and thus indeed does the soul lie open to the greatest harm, for while the operator seeks to exercise his power over the Daemons he hands over his soul into their horrible possession. Wherefore again, in a few words, we faithfully urge that anyone and everyone refrain from the abuse of this art. But if the Spirits fulfill the commands or will of the Operator, they are to be licensed to depart as follows.

The Banishing of the Spirits

Let the banishing be done just as the invocation, through the trumpet of Venus, with these words:

Norcados Fenoram Anosiren (let the spirit be called once by his own name and continue): *Oparcliim Amosan Zezaphilos Aspairath Anthyras Zyriffon.*

After these words are heard, the Spirits will disappear, and it is then permissible for the operator to leave the Circle after making a benediction and giving thanks.

What Are Further To Be Observed In This Operation

If an experiment is to be done with companions let only the Operator himself call and speak to the Spirits, and let the others observe silence. But if the Spirits are commanded to bring coins or treasure, the operator must lay the Seal of Venus atop the coins or Treasure and afterwards empty the Treasure from its container, and transfer it into a new container that has previously been blessed and fumigated.

With these words then we finish our little book. But you, Dear Reader! Beware of abusing that which has been written here, lest you forget something, and if you do anything do it wisely, with a calm and steady mind, and this book will be of usefulness and solace to you.

But there remains only one thing, that we warn you in the event of a successful operation to be mindful to give alms

to the poor, and so both in this life and in the next you will be blessed, and it will be propitious to us all when He whose Kingdom does not end will have come to judge the living and the dead.

TRANSCRIPTION
OF WARBURG MS. FHB 510

Transcription of Warburg MS FHB 510

Libellus Veneri | Nigro Sacer | [*device of a woman, more or less unrobed, bare-breasted and bellied, blonde hair, bare-armed and legged; shoulders and genitals covered by a cloak-a brown robe, standing in a bluish green patch of bare ground with nettles (?) nearby, in her left hand a scroll, in her right a horn, on her head a six-pointed star and in it the sign of Venus. On the horn is the design in figure 1; on the scroll, that of figure 2. The index finger of the left hand rests on the b, pointing downward. All of the words in the title are in sepia except for "veneri". Beneath the figure & ground, written in red, is the following,*]

Est venus a Superis mihi datum nomen in Astris Incola mox Stigius dum Tuba cantat adest Subditus et Dæmon signi virtute gemiscit Euge! anima mactus victor ab hoste redis. | [2] | [*All in red:*] TUBA VENERIS | id est | Vocatus sive Citationes sex spi- | rituum sub Veneris dominio ex- | istentium ubi

docetue Methodus per | ficiendi Sigillum Veneris Eiusque | Tubam Circuli Compositio Nomina | propia Spirituum Eorum voca- | tus & Sigilla cum horum præpa- | ratione. Libri consecratio! Opera- | tionis fitus. Spirituum Valedi- | ctio. cum aliis ad huc | pluribus in | opere ob- | servan- | dis. | Johannes | [3] | Johannes Dee | Amatoribus | Artis Magicæ | S.P.D. | [*preceding text on this page in red sepia*] Non da variis Negromanticæ Artis vel defi- | nitionibus vel divisionibus vel speciebus | vel etiam multifaria ejusdem praxi hic scri- | bendi nostra intentio Scopusque Libelli nostri | est quippe quam plurimi de his quam pluri- | ma pauci tamen pauca clara ac vera quin | potius tum captu tibi canimus | Amece Lectori! per ejus Sonum sex ve- | neris Dominio subjecti Spiritus ad chore- | as excitantur citantur ad normam & mo- | dum a me ipso prout edoctus sum sepe sepius exercitatum. Citanti enim tibi Dæmones | ante omnia vocatus Spiritui cuivis pro- | [4] | prius necesse est secus haut quaquam compare | bunt quam vis eus per fortes conjurationes | ceu efficacia vincula cogi posse non negaverim | non tamen sine ingenti Labore aut circumstan- | tiis prolixus amplivaquis & difficillimus. | Si vero huis vocatus id est nominum ac citationem seu vocabulorum propriorum quibus | spiritus ab ipsis Planetarum Angelis adva- | cantur Imperantur tibi notitia est nec requisi- | tis reliquis in hoc Libello nostro assignatis | careueris mox & sine mora strepitu terrore | ac phantasmate omni Longè remote citates â | te Spiritus in forma humana comparere | coactos experieris. Scire enim te opor- | tet bonos Dee tropt. Maximalis præ- | positos esse Spiritibus ut in illos domin- | tue qua propter si â spiritu bono malo alicu | præcipoetur quidquam hunc ille

competenti | sue vocatu vocat jubetque licet forte in Lingua mor- | talibus | [5] | talibus nobis haud propria quinime incogni- | ta inter Doctores variæ quidem de ea opininio- | nes certitude autem hactenus nulla. Ve- | rum enim vero Creator omnium Maximus | omni Creaturæ certum imposuit Characterem | nomenque ut pote qui numerat multitudinem | stellarum et omnibus eis nomina vocat. | [ψ, *Psi*] al. CXLVI. Omnes autem mali Dæmo- | nes quum Angeli stallaque antecedente fue- | rint in cœlis nomina signaque illa summo | Creatore imposita ad in huc dum retinent atque | per hæc ipsissima illos citare & compellere | omnio necessarium est quo modo etiam bonos | Angelos advocate possumus prout alibi do- | cui & demonstravi: scientiuam hanc præfatam | ab antiquis Patribus Israëliticis Chal- | deis aliisque pluribus pie exercitatam ac hodiedum â piis hominibis practicandam. | e pinde enim revelata sunt | scientiæ: | Magia | [6] | Magia Cabala & Negromantia quae postiore apud | Egyptos Persas & Arabes non parum floruit | kicet execrandum in modum usurpata deprrava- | ta Lacerata hominibus per sacrilega pacta | in Dæmoniorum malorum mancipia sese spon- | te tradentibus quod certè horrendum auditu | esti propter pessimum igitur hunc abusum ab | Ecclesia & Secularibus Magistratibus hæc | Ars piè est interdicta atque ideo paucissimos | idoneos de ejus praxi Libros reperire fas | est. Tubam ergo hancce nostram studio pecu- | liari adeptam fideliter tibi in bonum tamen | finem nequaquam autem in tuum interitum | (si quid ex sola abusione nanciscitur:) communica- | tam Legatamque volumus it pro bono tui ea | utaris & commodo v:g: ad Levandos thesauros | absconditos ad itinera ad Mercaturam

ad Na- | vigationem ad bellum & similia ad quæ spi- | ritus prodesse tibi & inservire possunt uti | praxis | [**7**] | Praxis & experimenta satis docebit. Dantur | ceteroquin alii ad huc Vocatus seu Citationes | spirituum quæ fiunt per supremes illorum | Principes inter semet ipsos habentes sed | hi valde difficulter obediunt haud aliter | quam cum ingenti strepitu & humore in for- | ma maxime terribili comparented non si- | ne ingenti Operatoris periculo. | Hic noster proinde Vocatus spirituum de quo scripturi sumus Veneri propius est | & ideo a nobis tuba veneris nuncupatus | siquidem mali Dæmones septem Planeta- | rum Angelis vix non omnes sunt subjecti | qui autem huic insterti sunt Libello sub Ve- | neris duntaxat computtantur Domino ex | quo capite Libellus Veneris & nobis fu- | it intitulatus quin etiam isti Planetæ con- | secrandus est ad cujus descriptionem jam | initium facimus reque ad cuncta diligen- | [**8**] | ter auscultare & attendere monemus. | Vale! | Perfectum scriptumque Londini | Anno MDLXXX | pridie Nonis | Junij. | Tubæ | [**9**] | Tubæ Veneris | Caput pri- | mum | Quomodo Sigillum sive Cha- | racter Veneris | perficien- | dus. [*illustration in red; rest in sepia*] Primum ad Negromanticam hanc operationem | nostram requisitum sigillum Veneris est quod | modo sequenti præparandum. | Accipiatur Pars æris Cyprii novi & nunqu | usati perficiatur ex eo in magnitudine figuræ | paulo post delineatæ Lamina quæ scindi de- | bet secundum Planetæ numerum sibi propri- | um: id est in sex Angulos: cui deinde instru- | mento ferreo vel chalybeo nova pariter & | mundo character insculpatus fiat autem | hoc in die [*Venus*] in tertia & decima ho- | [**10**] | ra ã A occasu numeranda. Si unius horæ spati- | um non

suffecerit expectandum est usque ad | alteram id est decimam horam in Veneris | enim duntaxat fieri licet horis & quidem | (:quod rersus notandum:) in novilunio qua- | re si una nocte [*Venus*] in præscrtiptis | horis sigillum perfici nequit pari xatione | expectandum est usque ad alterum novilu- | nium. Perfectum ex post sigillum infume- | tur in ipsissima die & hora [*Venus*] | Fumigum fiat ex speciebus: | Verbena Puscia & Musco. | involvatur postea in Lintheum Novum at- | que iterum in tempore prædicto novilu- | nii diei horaque noctu | defodiatur in terram | pe- | nes aquam fluen- | tem effodiatur in | subsequenti die | & | [**11**] | & hora [*Venus*] pariter de nocte | scveturque pro ope- | rationis oper- | tunita- | te. | [*hexagons are bluish green, with red designs*] | Caput | [**12**] | Caput secundum | Quomodo Tuba Ve | neris fit præ- | paran- | da. Accipiatur Cornu ex Tauro vivo dein su- | matur Vitriolum in aceto vineo Liquefactû | cum quo abluatur purgaturque Cornu. quo | facto prædicto Instrumento Chalybeo cui- | cis parti inscuplantur Characteres uti | in mox sequenti adumbratione extant. tota | autem hæc prædicta cornu præparatio in | cluso tempore in quo id ex temporibus diebus & horis | [*Venus*] fieri debet quod bene notandum est. in- | fumetur postea ac involatur in Linthe- | [**13**] | um atque unacum Sigillo [*Venus*] infodiatur ef- | fodi | atur & in usum con- | servatur. | Tuba Veneris. | [*two sides of horn pictured with sigils to be inscribed:*]

Caput | [**14**] | Caput terti | um | Quomodo Circulus | facien- | dus. Antequam ad Spirituum Vocatum seu Ci- | titiones progrediamur de Circuli compositi- | ones nobis agendum erit ut pote quo Negro- | mantici omnes in suia sempter utantur ope- | rationibus per hunc tanquam per fortissi- | mum munimentum contra Dæmonum in | sidiationes. Compositio autem Circulork | multifaria est: aliqui operantes in aedi- | bus & coloribus: nonnulli in sylvis | vel biviis exorxisantes faciunt gladio | vel certis baculis: Alii vero conflici- | unt Circulum ex pergamento cum inscri- | [**15**] | ptione Divinorum nominum quam & nos ad no- | stram operationem e legimus prout etiam | fortunatiori heredi cum cacteris requisitis | omnibus jamjam confectum reliquimus | nec non formam ejus & rationem pro libel- | li nostri ordine & integritate hic adjung- | mus. Accipiate ergo pergamentum sive | charta virginea scindatur ex eo in Latitudi- | ne pollicari tres Circuli. primus in amplitudine sex pedum reliqui duobus vel | tribus digitis angustius. post modum in præfixis temporibus horusque [*Venus*] No- | mina

Divina cum coloribus inscriban- | tur uti in subsequenti Circuli viden- | tur figura. Circulus postqu | confectus infumetur ac de- | fossu in terram hic in- | termittente ad usu | custodia- | tur. | Forma | [**16**] | Forma Circuli. [*Four sepia circles. The outer circle has in it, clockwise from the sepia cross to the top, "+ chael +* AGLA *+ Vri + el +* AGLA *+ Gab + riel +* OMEGA *+ Raph + ael +* ON *+ mi." The second middle circle goes: "+ nes +* IESUS *+ Lu + cas +* NAZARENUS *+ Ma + theus +* REX *+ Mar + cus +* IVDEORVM *+ Joan". The inner circle: "+* TETRAGRAMMATON *+* IEHOVA *+* ELOHIM *+* ADONAI*." The underlined pieces are in red; the rest are in sepia.*] Caput | [**17**] | Caput Quartum | Vocatus Spirituum eorum nomi- | na propria horumque signa | quomodo sint fa- | cienda Nomen primi spiritus. | Mogarip. | Sigillum. | [*in a circle, the figure below, both in sepia.*] Vocatus: | Mogarip! ... Mogarip! ... Mogarip! ... | hamka Temach Algazoth syrath Amil- gos Murzocka Imgat Alaja Am- | gustaroth Horim Suhaja Mogarip! ... Mogarip! ... Mogarip! ...

Nomen | [**18**] | Nomen Secundi | Spiritus: | Amabosar | Sigillum. | [*The following figure, in a circle.*] | Vocatus: Amabosar! ... Amabosar! ... Amabosar! | Pharynthes Egayroth Melu- | staton Castotis Mugos | Nachrim Amabosar! ... | Amabosar! ... | Amabosar!

Nomen | [**19**] | Nomen Tertij | Spiritus | Alkyzub | Sigillum. | [*The figure below, in a circle.*] | Vocatus. | Alkyzub! ... Alkyzib! ... Alkyzub! ... | Margastos Hajagit Agaschar | Asmodit Burgum Ze- | phar Largon Cherip | Galgadim Vtiach | Alkyzub! ... | Alky- | zub! ... Alkyzub! ...

Nomen | [**20**] | Quarti | spiritus. | Belzazel | sigillum. | [*The figure below, in a circle.*] | Vocatus: | Velzazel! ... Belzazel! ... Belzazel! ... | Thittersa Zapkyos Brusiat | Algior Soryam Ferosim | Abdizoth Mulosin | Belzazel! ... Bel- | zazel! ... Belzazel! ...

Nomen | [**21**] | Quinti | Spiritus: | Falkaroth | Sigil-lum. | [*The following figure below, in a circle.*] | Vocatus: | Falkaroth! ... Falkaroth! ... Falkaroth! ... | Hy-melion Lothaira Estacher Jindos | Nomirim Hamach Falogon | Morgaseos Angar Ara- | stus Falkaroth! ... | Falkaroth! ... | Fal- | karoth! ...

Nomen | [**22**] | Sexti | Spiritus: | Mephgazub | Sigillum. | [*The figure below, in a circle.*] | Vocatus: | Mephgazub! ... Mephgazub! ... Meph- | gazub! ... Samanthros Jaramtin Al- | gaphonteos Zapgaton Osachfat Mer- | gaim Hugai Zerastan Alca- | salti Mephgazub! ... | Mephgazub! ... Meph- | gazub! ... |

Quomodo | [**23**] | Quomodo hæc Sigilla | Spirituum | sint facienda. | Accipiatus cera viridis cui misceatur | de fulgine. Fiant ex ea assule rotundæ | inscranturque in eas instrumento cha- | lybeo sigillum jujusce spiritus | qui citari intenditur. Fiant | hæc sicut cætera ante | dicta similis ratione | in tempore die & | hora [*Venus*] suffitus | cum de fossu hic | intermittatur | verum ad o- | pus custo- | diatur. | Quomodo | [**24**] | Quomodo Libellus | iste sit con- | se ran- | dus. | Libellus (:cui spirituum nomina & vo- | catus inscripti sunt :) | antecedenter con- | secratur necesse est: uti nimirum anti- | qua fecerunt Magi qui similium Libro- | rum consecrationem ita instituere ut ap- | periendo duntaxat Librum Spiritus mox comparere coëgissent quod tamen | nobis nimium videtur periculo sum | præsertim si taliæ Liber infortuito in ma- | nu hominum penitus hanc artem ingo- | rantium ex Pergamento cui im- | primus insignatur character [*Venus*]

& si Li- | bet | [**25**] | bet Imago quædam Planetæ hujus figu- | ram repræsentans cum [*Venus*] signo supter | Caput ejus Libellus intituletur: Libel- | us Veneri nigræ sacer. Ante Vocatk | spirituum sexibatur in Rubrica Tuba | Veneris ad Normam hujus nostri libel- | li qui â me est si secud fortuna | hæc omnia tibi as manus decreberit. | Integer proinde penna ex | columba atque attramentum calcan- | to compusitum & anemine usatum etiam viridi rubeoque coloro pro libi- | tu uti potest, nam hi colores Pla- | netæ nostro omnino grati sunt. | Libellus postquam compositus & | [**26**] | conscriptus est infumecitur. dein | accipiatur aqua Vitrioli cum | qua manus implentur | & liber bapti | cetur dicen- | do: tremens sitque bene notum | omnibus orci. | Ô magne Princeps Anaël Olympi! | Te rogo supplex robora volumen | tuo qui perenni semper honori | fonte lavatur | Veneris horis Dæmon ut inscriptus | advolet velox hac si Tuba cantat | quæ volo præstat, faciat invitus | Placidus adsta! | Hoc | [**27**] | Hoc facto rursum Libellum infumetur | atque in pannum vel viridum vel rubk | involvetur subdatus supter terram | cum cæteris rebus & in tem- | pore præscripto effodia- | tur & pro usu con- | secratur. | Quomodo Operatio | instituenda | sit. | Si omnia hæc antedicta tandem rite | præparata promptaque ad manus fe- | erint atque operator sese ipsum satis | probaverit præparaveritque idone- | um & animosum (:proiti idimper- | territum magnanimumque omnio | desiderat virum :) accedat in eodem | sæpe | [**28**] | sæpe indicato tempore hora & nocte [*Venus*] | locum ab omni hominum perturbatio- | ne securum vel in ædibus vel melius | in sylvis biviisque absitis atque | desertis disponat ibi circulum & su- | spendat sigillum [venus]

super collum | faciat fumigium & incipiat citare | spiritum ex numero assignate â se ele- | ctum. Totum autem vocatum per [*Venus*] | Tubam pronunciet vocetque spiri- | tum suo nomine tum ab initio citati- | onis tum in fine sed semper cum ali- | qua pausa. Advenientem spri- [*sic*] | tum salutet modo sequenti: | Salve nobilis ac obediente spiritus (:nominetur hic spiritus suo nomine :) | Impero tibi per tremendum nom | Adonai & per sigillum! | (:monstret spiritui sigillum :) Angeli | Anaëlis | [**29**] | Anaëlis Principis Regentis Planetæ | Veneris ut quietem te exhibeas & tranquillum atque in omnibus quæ tibi man- | daturus sum voluntatem meam ad im- | plens. hoc tibi iteratò præcipio, per | Deum Patrem Filium & Spiritum San- | ctum & per Triumphatorem Domini- | num Jesum Christum qui | venturus est judicare seculum per ignem. | Post hæc spiritus Magistrum inter- | rogabit quare fuerit citatus? quid- | nam præcipiat? & desideret atque | hoc Magister clare & distincte de- | nominet. ubi notandum quod si spi- | ritus in aliquibus pertinaces se- | se ostenderent, accipiatus sigillk | [*Venus*], detus super ignem vel carbones | cum quibus fumigium factum est, vel | [**30**] | vel si fumigio non utatur (:sicut etiam | adeo necessarium non est:) porriga- | tur Sigillum super candelam ardentem | ut fiat calidum et imponatur super il- | lud Sigillum istius Spiritus qui cita- | tur per hoc enim enormiter crucian- | tur Spiritus et rogabunt Magistru[m] | ut cesset illos tormentare & non am- | plius resistere ad implere ejus vo- | luntatem. Non tamen in petitionibus & desideriis Magister nimium exce- | dat, sua serim ne forte Divini numi- | nis iram provocet nec inconstantem | astutis us monstret spiritibus aut | vaticillantem nec minus conditio- | nes ab iis proponendas

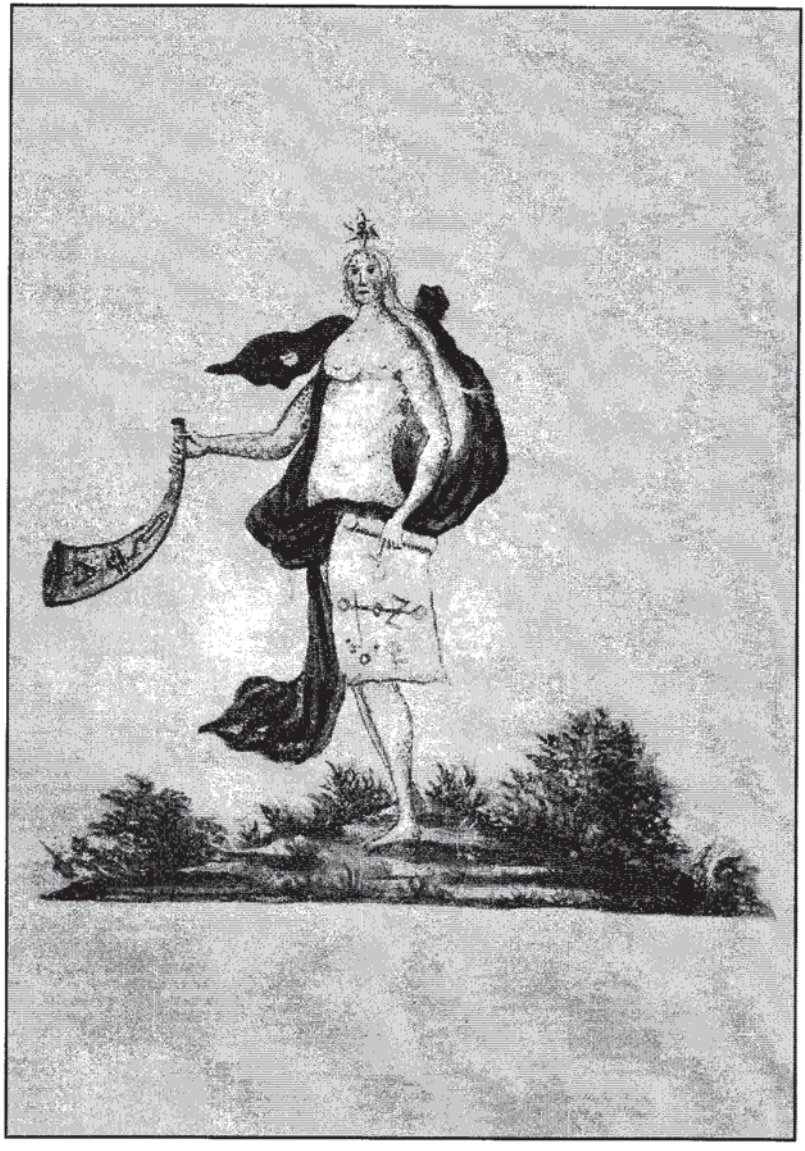
acceptet. | Sed animo forti ac constanti petitio- | nibus â se spiritibus semel proposi- | tiæ | [**31**] | tiæ insistat & spirituum forte simulta- | neas difficultates vel etiam minas | nauci floccique faciat sæcus Dominii | sui in spiritus frustraretur. Non mi- | nus cavendum est, ne spirituum assisten- | tia pro perpetrandis impiis ac scele- | ratis facinoribus utatur ad quod qui- | dem eo promptiores sæpæ ostenderent, | spiritus: verum sic summum sane ani- | ma pateretur detrimentum nam dum | suum in Dæmones vellet exertere | Dominium animam suam in horrendu[m] illorum traderet mancipatum. qua- | re paucis rursum de omni abusu artis hujus cunctos & singulos | fideliter dehortamur. Quod si ita- | que spiritus mandata seu voluntа- | tem magistri adimpleverint licen- | tientur modo sequenti: | Valedictio | [**32**] | Valedictio | spiritu- | um. Hæc fit sicut vocatus per Tubam [*Venus*] | hisce verbis: | Norcados Fenoram Anosiren (:vocetur hic spiritus suo nomine semel & pergatur:) | Oparchim Amosan Zezaphilos Aspa- | irath Anthyras Zyriffon. | His auditis spiritus mox fient invisi- | biles. | et Magistro facta pro Libitu benedictio- | ne e circulo egredi | est dicitum. | Quæ | [**33**] | Quæ ulterius ad | huc in operatio- | ne observan- | da sunt. Sicum sociis fiat experimentum Ille | tantum unicus loquatur spiritibus, | qui Magistrum agit, & illos advocat, reliqui omnes silentium observent. | Quod si spiritus ad adferendum Thesau- | ros et nummos compellantur sic pecu- | niis vel Thesauro imponi debet, sigil- | lum [*Venus*] ex post evacuetur Thesaurus | ex vasibus suis & in aliud vas novum | prius perfurmatum & benedictum trans- | feratur. Hisce igitur Libello nostro finem imponimus. Tu vero amice Le- | ctor! de ejus abusu cave quæ hic scri- | pta sunt bene

perpende ne quid obli- | viscaris | [34] | viscaris attendas & si quid agis prudenter | agas atque animo imperterrito | constan- | ti perficias & magno tibi erit utilitati | | & solatio. | Ast unicum adhuc restat te admoneamus | ut in bono operis successu pauperum | quam optime benefaciendo sis memor- | e sic tum in hac tum in altera vita be- | atus eris & propitius erit omnibus | nobis ille qui venturus est judi- | care vivos & mortuos cu- | jus regni non erit | Finis.

THE TRUMPET OF VENUS

LATIN TEXT

Dr. John Dee



Libellus Veneri Nigro Sacer

Est VENUS *a Superis mihi datum nomen in Astris*
Incola mox Stygius dum TUBA *cantat adest*
Subditus En Dæmon SIGNI *virtute gemiscit*
Euge! animi mactus victor ab hoste redis.

TUBA VENERIS

id est

VOCATUS sive Citationes Sex Spirituum sub Veneris dominio existentium, ubi docetur Methodus perficiendi Sigillum Veneris Eiusque Tubam, Circuli, Compositio, Nomina propris Spirituum, Eorum Vocatus et Sigilla cum horum præparatione. Libri consecratio, Operationis Ritus. Spirituum Valedictio cum aliis adhuc pluribus in opere observandis.

Joannes Dee
Amatoribus
Artis Magicæ
S.P.D.

NON de variis Negromanticæ Artis vel definitionibus vel divisionibus vel Speciebus vel etiam multifaria ejusdem praxi hic scribendi nostra intentio Scopusque Libelli nostri est, quippe quam plurimi de his quam plurima pauci tamen pauca clara ac vera quin potius tum captu tum praxi difficillima scripsere volumina. Sed Tuba hic tibi canimus Amice Lectori per cujus Sonum Sex Veneris Dominio subjecti Spiritum ad choreas excitantur citantur ad normam et modum à me ipso prout edoctus sum saepe saepius exercitatum.

Citanti enim tibi Daemones ante omnia Vocatus Spiritui cuivis proprius necesse est. Secus haud quaquam comparebunt quamvis eos per fortes conjurationes ceu efficacia vincula cogi posse non negaverim non tamen sine ingenti labore aut circumstantiis prolixis amplivaguis et difficillimis.

Si vero hujus Vocatus, id est nominum ac citationum seu vocabulorum propriorum, quibus Spiritus ab ipsis Planetarum Angelis advocantur imperantur tibi notitia est nec requisitis reliquis in hoc Libello nostro assignatis carueris mox et sine mora strepitu terrore ac phantasmate omni longe remoto citatos â te Spiritum in forma humana comparere coactos experieris.

Scire enim te oportet bonos â Deo teropt. Max. malis praepositos esse Spiritibus ut in illos dominentur; qua propter si â Spiritu bono malo alicui praecipietur quidquam hunc ille competenti suo vocatu vocat jubetque, licet forte in lingua mortalibus nobis haud propria quin imo incognita.

Inter Doctores variae quidem de ea opinionem certitudo autem hactenus nulla. Verum enim vero Creator omnium maximus omni creaturae certum imposuit Characterem nomenque utpote qui numerat multitudinem Stellarum et omnibus eis nomina vocat. ψ al. CXLVI. Omnes autem mali Daemones, quum Angeli Stellaeque antecedenter fuerint in coelis, nomina Signaque illis â Summo creatore imposita adhuc dum retinent atque per haec ipsissima illos citare et compellere omnino necessarium est, quo modo etiam bonos Angelos advocare possumus, prout alibi docui et demonstravi.

Scientiam hanc praefatam ab antiquis Patribum Israëliticis Chaldeis aliisque pluribus pie exercitatam ac hodiedum â piis hominibus practicandam. Exinde enim revelatæ sunt Scientiæ: Magia, Qabala et Negromantia, quæ posterior apud Aegyptos, Persas et Arabes non parum floruit, licet execrandum in modum usurpata, depravata lacerata, hominibus per Sacrilega pacta in Dæmoniorum malorum mancipia se se sponte tradentibum

quod certe horrendum auditu est. Propter pessimum igitur hunc abusum ab Ecclesia et Secularibus Magistratibus hæc Ars piè est interdicta atque ideo paucissimos idoneos de ejus praxi libros reperire fas est.

Tubam ergo hancce noctram studio peculiari adeptam fideliter tibi in bonum tamen finem nequaquam autem in tuum interitum (:qui ex soli abusione nanciscitur:) communicatam legatamque volumus ut pro bono tui ea utaris et commodo v:g: ad levandos thesauros absconditos ad itinera ad Mercaturam ad Navigationem ad bellum et similia ad quæ Spiritus prodesse tibi et inservire possunt uti. Praxis et experientia satis docebit. Dantur ceteroquin alii adhuc vocatus seu citationes Spirituum quæ fiunt per supremos illorum Principes inter semet ipsos habentes sed hi valde difficulter obediunt haud aliter quam cum ingenti strepitu et in forma maxime terribili comparentes non sine ingenti Operatoris periculo.

Hic noster proinde Vocatus Spirituum de quo scripturi sumus Veneri proprius est et ideo à nobis Tuba Veneris nuncupatur siquidem mali Dæmones Septem Planetarum Angelis vix non omnes sunt subjecti qui autem huic inserti sunt Libello sub Veneris duntaxat computantur Dominio ex quo capite Libellus Veneris â nobis fuit intitulatus quin etiam isti Planetæ consecrandus est ad cujus descriptionem jam initium facimus teque ad cuncta diligenter auscultare et attendere monemus. Vale!

Perfectum Scriptumque Londini
Anno MDLXXX. Pridie Nonis Junij.

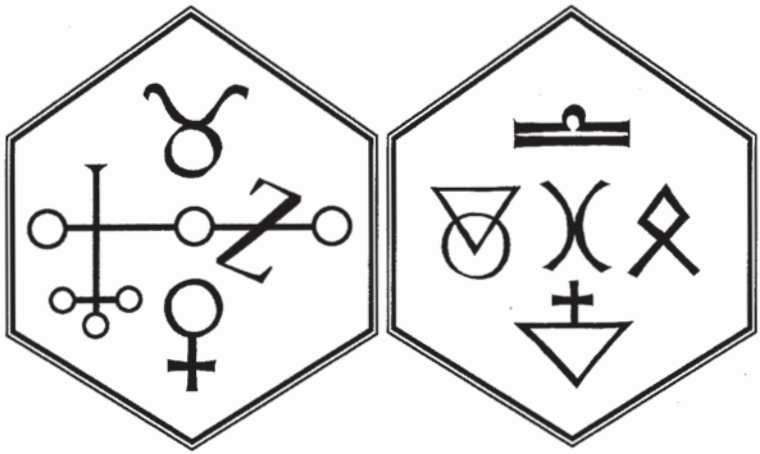
Tubæ Veneris Caput Primum

Quodmodo Sigillum sive Character Veneris pediciendum.

PRIMUM ad Negromanticam hanc operationem nostram requisitum Sigillum Veneris est quod modo sequenti præparandum. Accipiatur Pars æris Cyprii novi et nunquam usati perficiatur ex eo in magnitudine figuræ paulo post delineatæ Lamina quæ scindi debet secundum Planetæ numerum sibi proprium, id est in sex Angulos: cui deinde instrumento ferreo vel chalybeo nova pariter et munda Character insculpatur fiat autem hoc in die de nocte in tertia et decima hora â occasu numeranda. Si unius horæ spatium non suffecerit expectandum est usque ad alteram id est decimam horam in Veneris enim duntaxat fieri licet horis et quidem (:quod rursus notendum:) in novilunio, quare si una nocte in duabus præscriptis horis sigillum perfici nequit pari ratione expectandum est usque ad alterum novilunium. Perfectum ex post Sigillum infumetur in ipsissima die et hora.

Fumigium fiat em Speciebus: Verbena puscia* et Musco.

Involvatur postea in lintheum novum atque iterum in tem-pore prædicto Novilunii diei horæque noctu defodiatur in terram penes aquam fluentem effodiatur in subsequenti die et hora pariter de nocte serveturque pro operationis oportunitate.



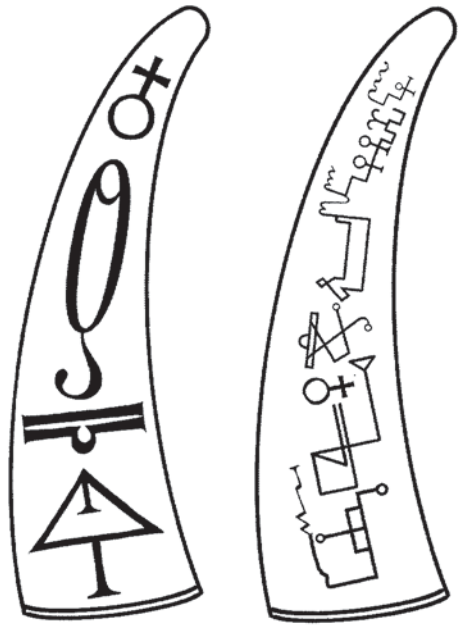
Sigillum Veneris

* This appears to be a slip of the pen; no herb of this name is found in any classical or Medieval Latin lexicon. Meier (1990) considers that *posia* or *pausea* (a kind of olive), or *ruscus* (wild myrtle) may have been intended. I guessed myrtle, as Agrippa gives it as a Venusian herb and the combination of it with the other two herbs appears to me to produce a satisfactory scent. —M.P.

Caput Secondum

Quomodo Tuba Veneris sit præparanda.

ACCIPIATUR Cornu em Tauro vivo dein sumatur Vitriolum in aceto vineo liquefactum cum quo abluatur purgaturque Cornu, quo facto predicto Instrumento Chalybeo cuivis parti insculpantur Characteres uti in mox sequenti adumbratione extant. Tota autem hæc prædicta Cornu præparatio incluso tempore in quo id ex tauro abripitur, pari ratone ac de Sigillo antecedenter indicatum est in temporibus diebus et horis fieri debet quod bene notandum est. Infumetur postea ac involvatur in lintheum atque unacum Sigillo infodiatur, effodiatur et in usum conservetur.



Tuba Veneris.

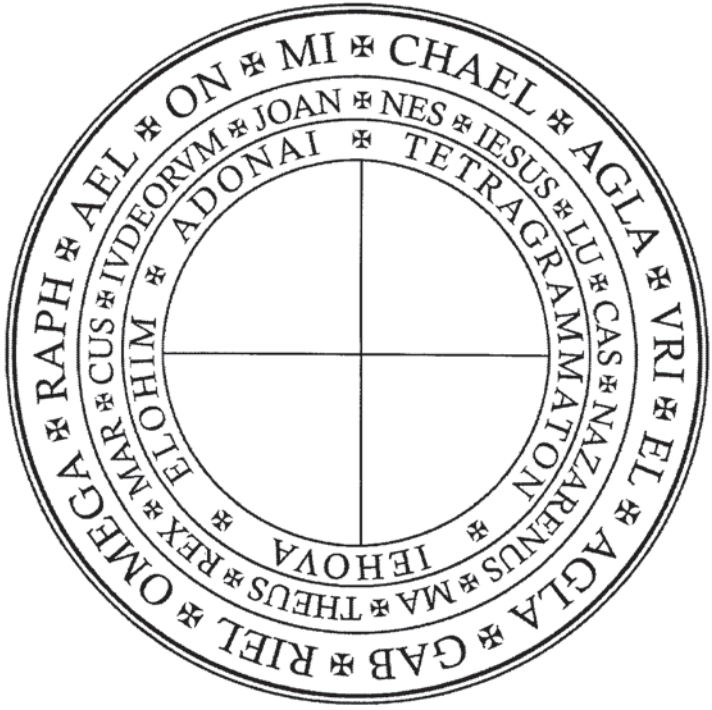
Caput Tertium

Quomodo Circulus faciendus

ANTEQUAM ad Spirituum Vocatum seu citationem progrediamur de circuli compositione nobis agendum erit, utpote quo Negromantici omnes in suis semper utantur operationibus per hunc tanquam per fortissimum munimentum contra Dæmonum insidiationes sese tuentes. Compositio autem circulorum multifaria est, aliqui operantes in ædibus eundem perficiunt crete carbonibus et coloribus; nonnulli in sylvis vel biviis exorzisantes* faciunt gladio vel certis baculis; Alii vero conficiunt circulum ex pergamento cum inscriptione Divinorum nominum, quem et nos ad nostram oporationem elegimus, prout etiam fortunatiori hæredi cum cæteris requisitis omnibus jamjam confectum reliquimus, nec non formam ejus et rationem pro libelli nostri ordine et integritate hic adjungimus.

* This is obviously a simple misspelling of the participle *exorcizantes*. —M.P.

Accipiatur ergo pergamentum sive charta virginea, scindantur ex eo in latitudine pollicari tres circuli. primus in amplitudine sex pedum reliqui duobus vel tribus digitis angustius, postmodum in præfixis temporibus horisque Nomina divina cum coloribus inscribantur uti in subsequenti Circuli videntur figura. Circulus postquam confectus infumetur ac defossu in terram hic intermittente ad usum custodiatur.


RAPH ✠ AEL ✠ ON ✠ MI ✠ CHAEL ✠ AGLA ✠ VRI ✠ EL ✠ AGLA ✠ GAB ✠ RIEL ✠ OMEGA
TETRAGRAMMATON ✠ IESUS ✠ LU ✠ CAS ✠ NAZARENUS ✠ MA ✠ THEUS ✠ REX ✠ MAR ✠ CUS ✠ IVDEORVM ✠ JOAN ✠ NES
ADONAI ✠ ELOHIM ✠ IEHOVA

Forma Circli.

Caput Quartum

Vocatus Spirituum eorum nomina propris horumque signa quomodo sint facienda.

Nomen primi Spiritus.
Mogarip.
Sigillum.

Vocatus:
Mogarip! Mogarip! Mogarip! Hamka Temach Algazoth Syrath Amilgos Murzocka Imgat Alaja Amgustaroth Horim Suhaja Mogarip! Mogarip! Mogarip!

Nomen secundi Spiritus: Amabosar.
Sigillum.

Vocatus:
Amabosar! Amabosar! Amabosar!
Pharynthos Egayroth Melustaton
Castotis Mugos Nachrim
Amabosar! Amabosar! Amabosar!

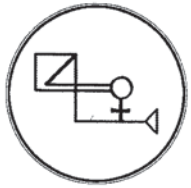
Nomen Tertij Spiritus. Alkyzub.
Sigillum.

Vocatus:
Alkyzub! Alkyzub! Alkyzub!
Mergastos Hajagit Agaschar Asmodit
Burgum Zephar Largon Cherip
Galgadim Uriach
Alkyzub! Alkyzub! Alkyzub!

Nomen Quarti Spiritus: Belzazel.
Sigillum.

Vocatus:
Belzazel! Belzazel! Belzazel!
Thittersa Zapkyos Brusiat Algior
Soryam Ferozim Abdizoth Mulosin
Belzazel! Belzazel! Belzazel!

Nomen Quinti Spiritus: Falkaroth.
Sigillum.



Vocatus:
Falkaroth! Falkaroth! Falkaroth!
Hymelion Lothaia Estachar Indos
Nomirim Hamach Felogon
Morgoseos Angar Arastus
Falkaroth! Farkaroth! Farkaroth!

Nomen Sexti Spiritus: Mephgazub.
Sigillum.

Vocatus:

Mephgazub! Mephgazub! Mephgazub!
Samanthos Garamtin Algaphonteos
Zapgaton Osachfat Mergaim
Hugal Zerastan Alcasatti
Mephgazub! Mephgazub! Mephgazub!

Quomodo hæc Sigilla Spirituum sint faci-enda

ACCIPIATUR Cera viridis cui misceatur de fuligine, fiant ex ea assulæ rotundæ inseranturque in eas instrumento chalybeo Sigillum hujusce Spiritus qui citari intenditur. fiant hæc sicut cætera antedicta simili ratione in tempore die et hora suffitus cum defossu hic intermittatur verum ad opus custodiatur.

Quomodo Libellus iste sit consecrandus.

LIBELLUS (:cui Spirituum nomina et Vocatus inscripti sunt:) antecedenter consecretur necesse est: uti nimirum antiqui fecerunt Magi qui similium librorum consecrationem ita instituere ut apperiendo duntaxat librum spiritus max comparere coëgissent, quod tamen nobis nimium videtur periculosum præsertim si talis liber infortuite in manus hominum hanc artem penitus ignorantium incidat.

Quare libellum nostrum sequenti consecrare libuit modo. Fiat Libellus ex Pergamento cui imprimis insignatur Character et si libet Imago quædam Planetæ hujus figuram repræsentans cum Signo super Caput ejus. Libellus intituletur: Libellus Veneri nigræ Sacer. Ante Vocatum Spirituum scribatur in Rubrica Tuba Veneris ad Normam hujus nostri Libelli, qui â me ipso consecratus atque cum reliquis omnibus appertinentiis posteritati relictus est, si secus fortuna hæc omnia tibi ad manus

decreverit. Integer proinde libellus in sæpe dictis temporibus conscribi debet ad quod ulterius requiritur penna ex columba atque attramentum calcanto compositum et a nemine usatum etiam viridi rubeoque colore pro libitu uti potest, nam hi colores Planetæ nostro omnino grati sunt.

Libellus postquam compositus et conscriptus est infumicetur. dein accipiatur aqua Vitrioli cum qua manus impleatur et liber bapti[z]etur dicendo.

Veneri nigrum te Sacro libellum,
Veneris esto Tuba tibi nomen,
incolis tremena sitque bene notum
omnibus orci.

O Magne Princeps Anaël Olympi!
Te rogo supplex robora Volumen
tuo qui perenni semper honori
fonte lavatur.

Veneris horis Dæmon ut inscriptus
advolet velox hæc si Tuba cantat
qua volo præstet, faciat invitus.
Placidus adsta!

Hoc facto rursum Libellus infumetur
atque in pannum vel viridum vel rubrum
involvetur, subdatur supter terram
cum cæteris rebus et in tem-
pore præscripto effodia-
tur et pro usu con-
servetur.

Quomodo Operatio instituenda sit

I OMNIA hæc antedicta tandem rite præparata promptaque ad manus fuerint atque operator se se ipsum satis probaverit præparaveritque idoneum et animosum (:pro uti id imperterritum magnanimumque omnino desiderat virum:) accedat in eodem sæepe indicato tempore hora et nocte locum ab omni hominum perturbatione securum vel in ædibus vel melius in Sylvia biviisque absitis atque desertis, disponat ibi circulum et uupendat Sigillum super collum, faciat fumigium et incipiat citare Spiritum ex numero assignato a se electum. Totum autem Vocatum per Tubam pronunciet vocetque Spiritum suo nomine tum ab initia citationis tum in fine sed semper cum aliqua pausa.

Advenientem Spiritum salutet modo sequenti:

Salve nobilis ac obediens Spiritus (: nominetur hic Spiritus suo nomine :) Impero tibi per tremendum nomen Adonai

et per hoc Sigillum (: monstret Spiritui Sigillum :) Angeli Anaëlis Principis Regentis Planetæ Veneris ut quietem te exhibeas et tranquillum atque in omnibus quæ tibi mandaturus sum voluntatem meam adimpleas. Hoc tibi iterato præcipio per Deum Patrem Filium et Spiritum Sanctum et per Triumphatorem Dominum Jesum Christum qui venturus est judicare seculum per ignem.

Post hæc Spiritus Magistrum interragobit quare fuerit citatus, quidnam præcipiat? et desideret atque hoc Magister clare et distincte denominet. ubi notandum quad si Spiritum in aliquibus pertinaces sese ostenderent, accipiatur Sigillum, detur super ignem vel carbones cum quibus fumigium factum est, vel si fumigio non utatur (:sicut etiam adeo necessarium non est:) porrigatur Sigillum super candelam ardentem ut fiat calidum et imponatur super illud Sigillum istius Spiritus qui citatur per hoc enim enormiter cruciantur Spiritus et rogabunt magistrum ut cesset illos tormentare et non amplius resistant adimplere ejus voluntatem.

Non tamen in petitionibus et desideriis Magister nimium excedat, suaserim ne forte Divini Numinis iram provocet; nec inconstantem astutis us monstret spiritibus aut vaticillantem nec minus conditiones ab iis proponendas acceptet. Sed animo forti ac constanti petitionibus â se Spiritibus semel propositis insistat et Spirituum forte simultaneas difficultates vel etiam minas nauci floccique faciat secus Dominii sui in Spiritus frustraretur.

Non minus cavendum est, ne Spirituum assistentia pro perpetrandis impiis ac sceleratis facinoribus utatur ad quod quidem eo promptiores se se ostenderent Spiritus: verum

sic summum sane anima pateretur detrimentum nam dum suum in Dæmones vellet exercere Dominium animam suam in horrendum illorum traderet mancipatum. Quare paucis rursum de omni abusu artis hujus cunctos et singulos fideliter dehortamur. Quod si itaque Spiritus mandata seu voluntatem Magistri adimpleverint licentientur modo sequenti:

Valedictio Spiritu- um.

Hæc fit sicut Vocatus per Tubam ♀
hisce verbis:

Norcados Fenoram Anosiren (:vocetur hic Spiritus suo nomine semel et pergatur:) *Oparcliim Amosan Zezaphilos Aspairath Anthyras Zyriffon.*

His auditis Spiritum mox fient invisibiles.
et magistro facta pro libitu benedictio-
ne e Circulo egredi
est licitum.

Quæ ulterius ad huo in operatione observanda sunt.

SI CUM sociis fiat experimentum Ille tantum unicus loquatur Spiritibus, qui Magistrum agit, et illos advocat, reliqui omnes silentium observent. Quod si Spiritus ad adferendum Thesauros et nummos compellantur sic pecuniis vel Thesauro imponi debet, Sigillum ex post evacuetur Thesaurus ex vasibus suis et in aliud vas novum prius perfurmatum et benedictum transferatur.

Hisce igitur libello nostro finem imponimus. Tu vero amice Lector! de ejus abusu cave quæ hic scripta sunt bene perpende ne quid obliviscaris attendas et si quid agis prudenter agas atque animo imperterrito et constanti perficias et magno tibi erit utilitati et solatio.

Ast unicum adhuc restat te admoneamus ut in bono operis successu pauperum quam optime benefaciendo sis memor. Et

sic tum in hac tum in altera vita beatus eris at propitius erit omnibus nobis ille qui venturus est judicare vivos et mortuos cujus Regni non erit Finis.

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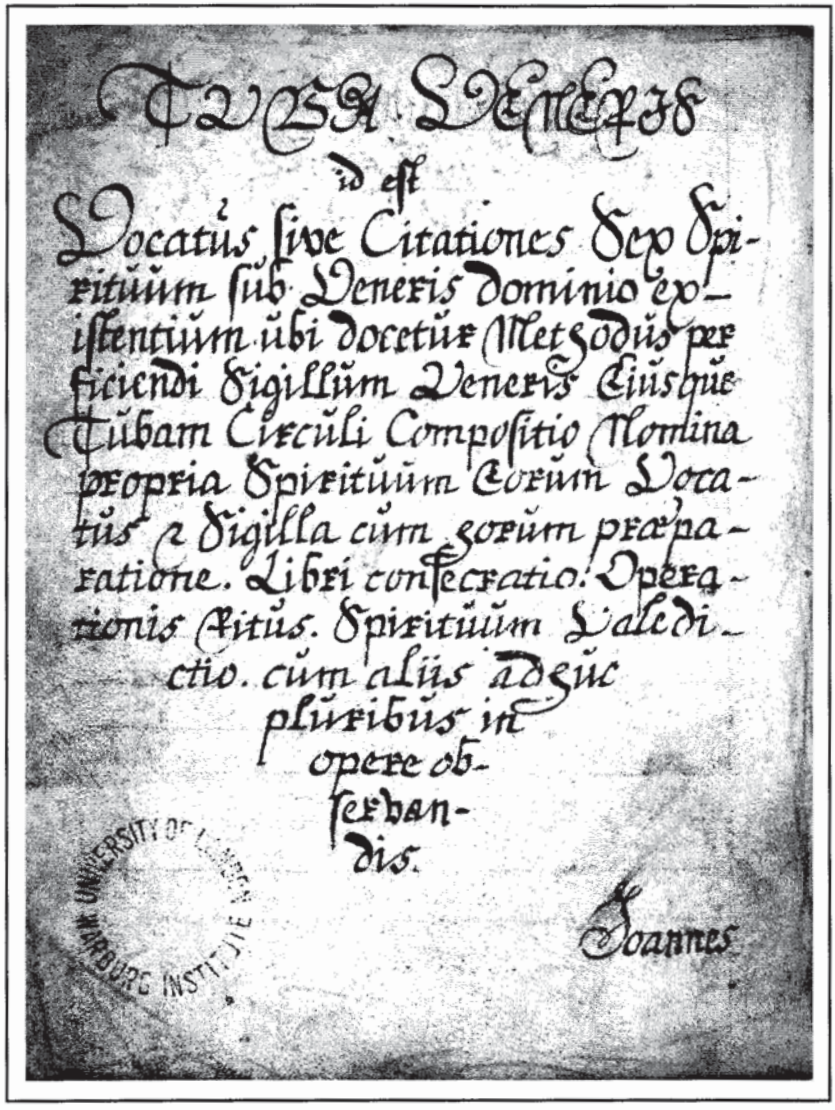
Tuba Veneris
id est
Vocatus sive Citationes Sep Spiritũum sub Veneris dominio existentiũm ubi docetur Methodus perficiendi Sigillum Veneris Ciusque Tubam Circuli Compositio Nomina propria Spiritũum eorum Vocatus & Sigilla cum eorum preparatione. Libri consecratio. Operationis ritus. Spiritũum Valedictio. cum aliis adeuc pluribus in opere observandis.
Joannes
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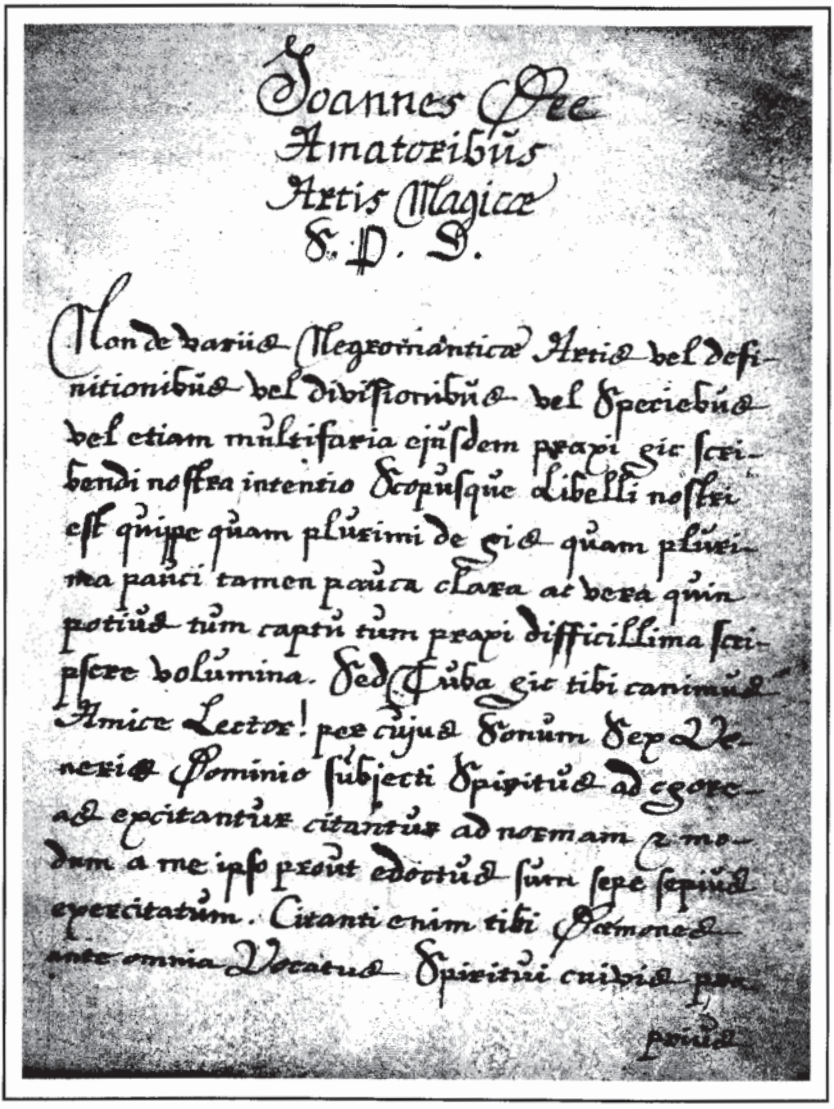
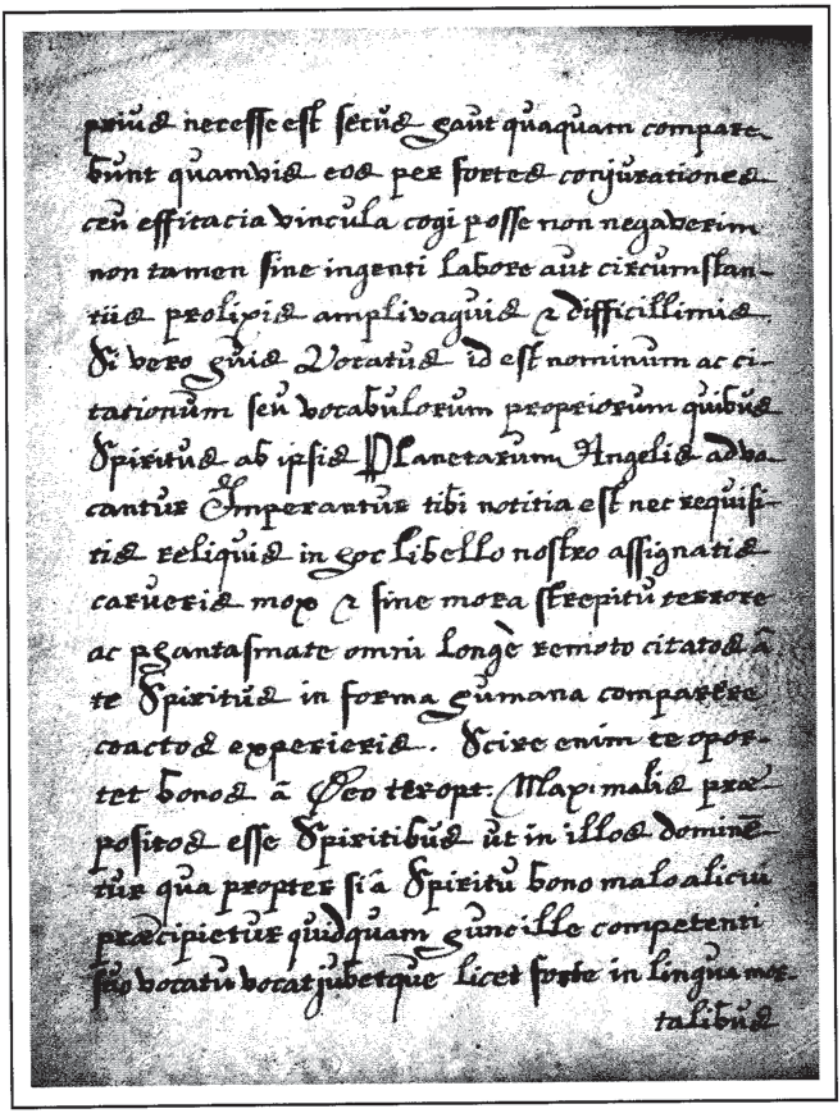


Joannes Dee
Amatoribus
Artis Magicæ
S. P. D.

Non de variis Negromanticæ Artis vel definitionibus vel divisionibus vel Speciebus vel etiam multifaria ejusdem praxi sic scribendi nostra intentio Scopusque Libelli nostri est quippe quam plurimi de sic quam plurima pauci tamen pauca clara ac vera quin potius tum captu tum praxi difficillima scripsere volumina. Sed Tuba sic tibi canimus Amice Lector! per cujus Donum Dei Veneris Dominio subjecti Spiritus ad egore- ad excitantur citantur ad normam & modum a me ipso prout edoctus sum sepe sepius exercitatum. Citanti enim tibi Demones ante omnia Vocatus Spiritui cuidis pro-

proui-



priũs necesse est secũs sant quaquam compare-
bunt quambis eos per sortes conjurationes
cen effitacia vincula cogi posse non negaverim
non tamen sine ingenti labore aut circumstan-
tiis prolixis amplivaquis & difficillimis.
Si vero quis Voratus id est nominum ac ci-
tationum seu vocabulorum propriorum quibus
Spiritus ab ipsis Planetarum Angelis adva-
cantur Imperantur tibi notitia est nec requisi-
tis reliquis in hoc libello nostro assignatis
carueris mox & sine mora strepitu terrore
ac phantasmate omni longè remoto citatos a
te Spiritus in forma humana comparere
coactos experieris. Scire enim te oportet
bonos a Deo tropt. Maximalis pre-
positos esse Spiritibus ut in illos dominē-
tur qua propter si a Spiritu bono malo alicui
præcipietur quidquam quod illo competenti
seu vocatu vocat jubetque licet forte in lingua ma-
talibus

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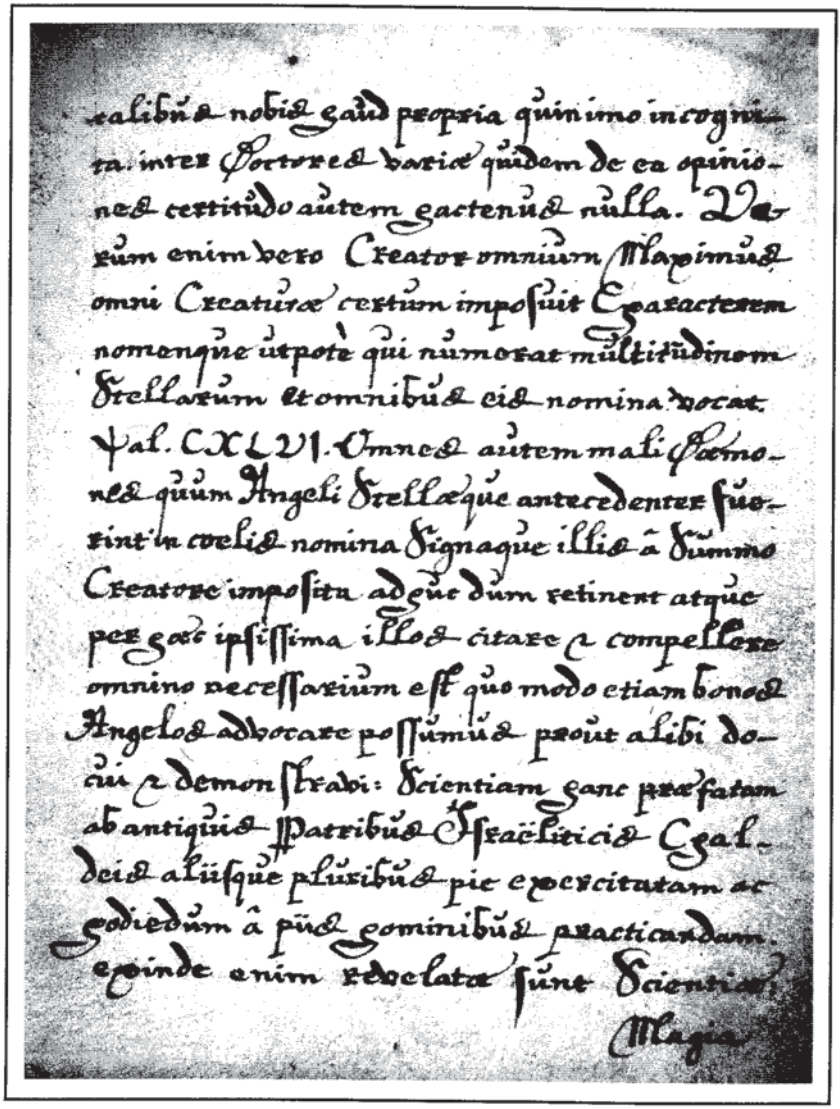

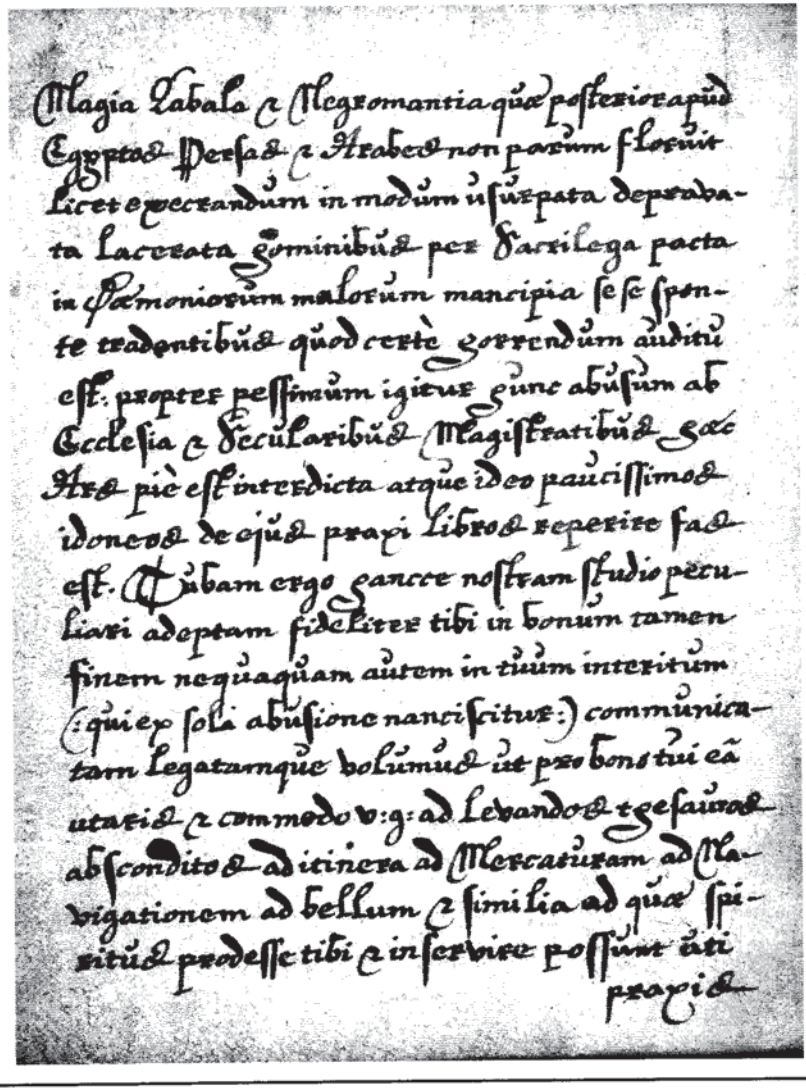

Magia Cabala & Negromantia quæ posteriora apud
Egyptos Persas & Arabes non parum floruit
licet execrandum in modum usurpata depravata
lacerata hominibus per sacrilega pacta
in dæmoniorum malorum mancipia se se spon-
te tradentibus quod certè horrendum auditu
est. propter pessimum igitur hunc abusum ab
Ecclesia & Secularibus Magistratibus hæc
Ars piè est interdicta atque ideo paucissimos
idoneos de ejus prævi libros reperire fa-
est. Tubam ergo cancre nostram studio pecu-
liari adeptam fideliter tibi in bonum tamen
finem nequaquam autem in tuum interitum
(: qui ex sola abusione nanciscitur :) communica-
tam legatamque volumus ut pro bono tui ea
utaris & commodo v:g: ad levandos & tegesauros
absconditos & itinera ad Mercaturam ad Na-
vigationem ad bellum & similia ad quæ spi-
ritus prodesse tibi & inservire possunt uti
prævi de

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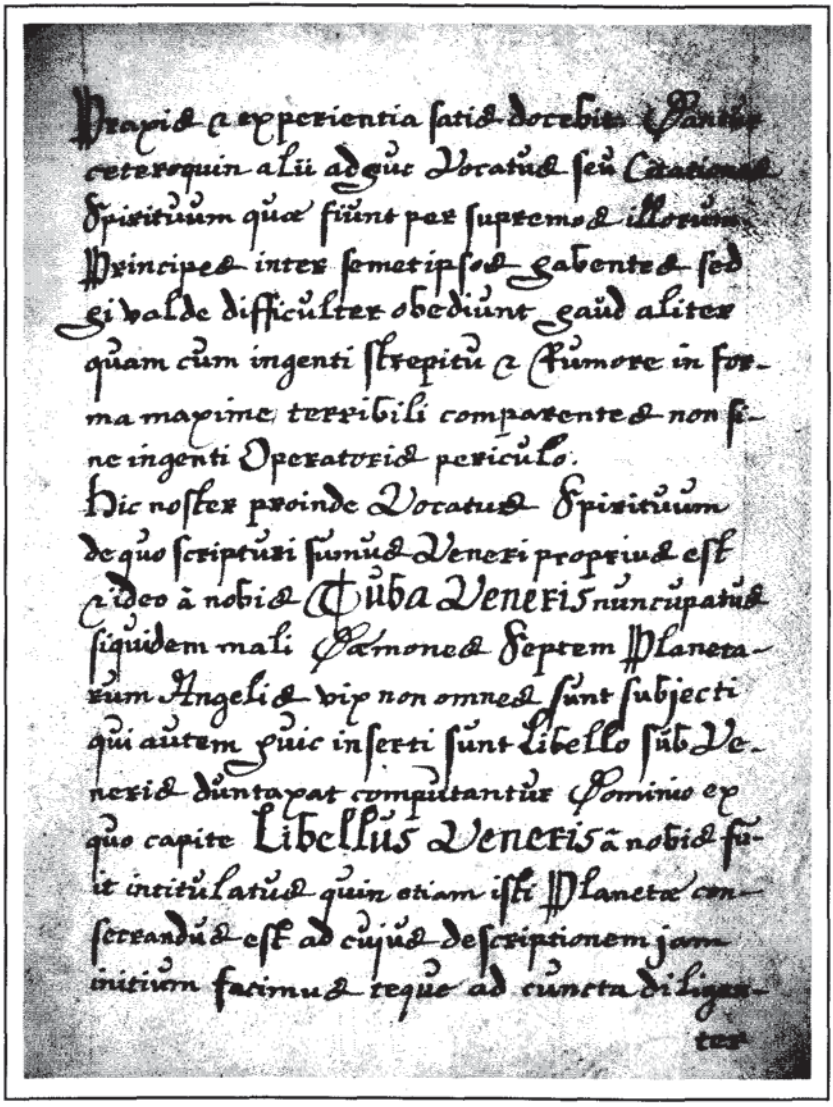
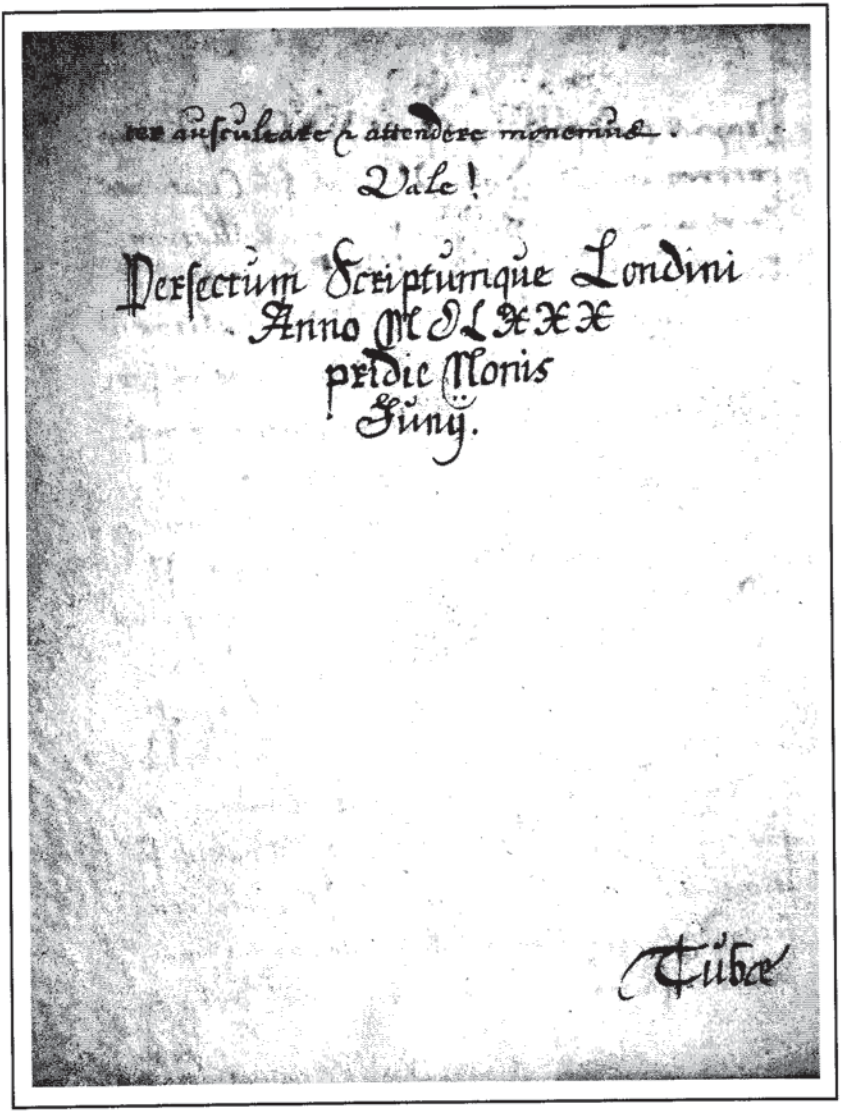


Vrayd & experientia satis docebit. Vanitas
ceteroquin alii adque Vocatus seu Citationes
Spirituum quae fiunt per supremos illorum
Principes inter semetipsos habentes sed
si valde difficulter obediunt quod aliter
quam cum ingenti strepitu & rumore in for-
ma maxime terribili comparentes non si-
ne ingenti Operatoris periculo.
Hic noster proinde Vocatus Spirituum
de quo scripturi sumus Veneri proprius est
ideo à nobis Tuba Veneris nuncupatus
siquidem mali Daemones & Septem Planeta-
rum Angeli & vir non omnes sunt subjecti
qui autem huic inserti sunt Libello sub Ve-
neris duntaxat computantur Nomine eo
quo capite Libellus Veneris à nobis fu-
it intitulatus quin etiam isti Planetae con-
secrandus est ad cujus descriptionem jam
initium facimus & reque ad cuncta diligen-
ter


Vale!
Persectum Scriptumque Londini
Anno MDLXXX
prīdie Nonis
Junij.
Tübæ

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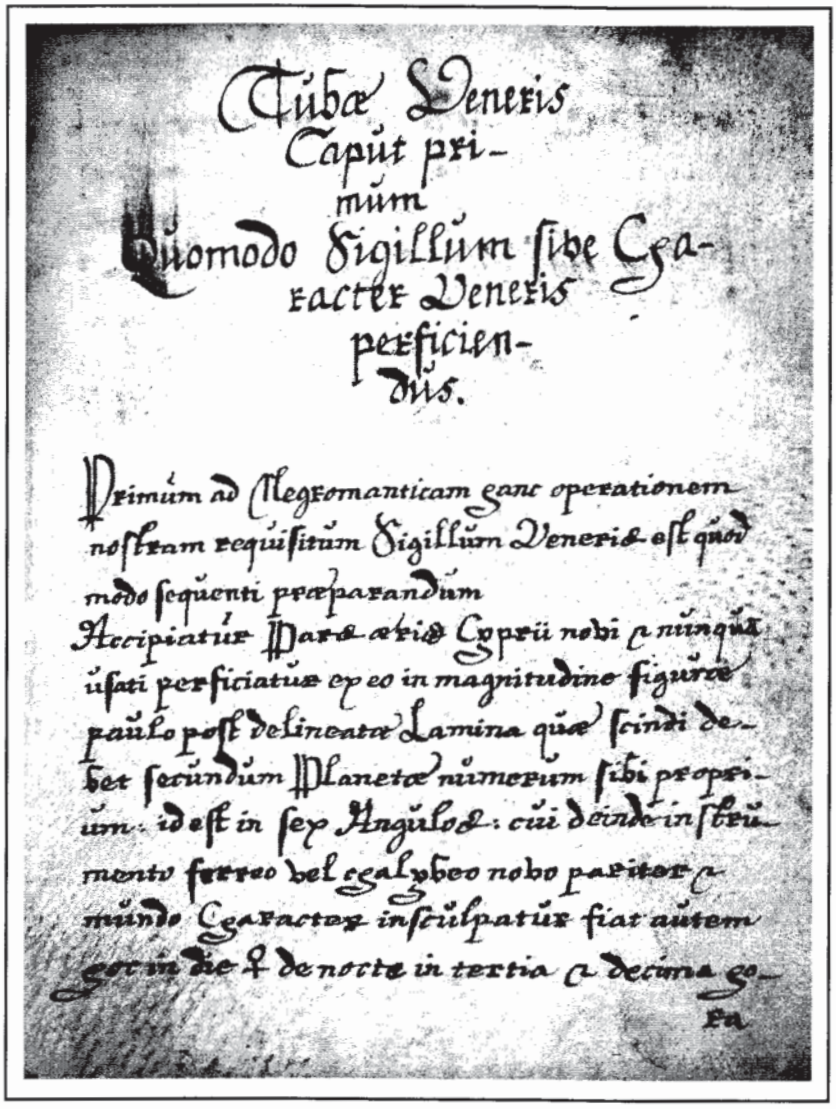
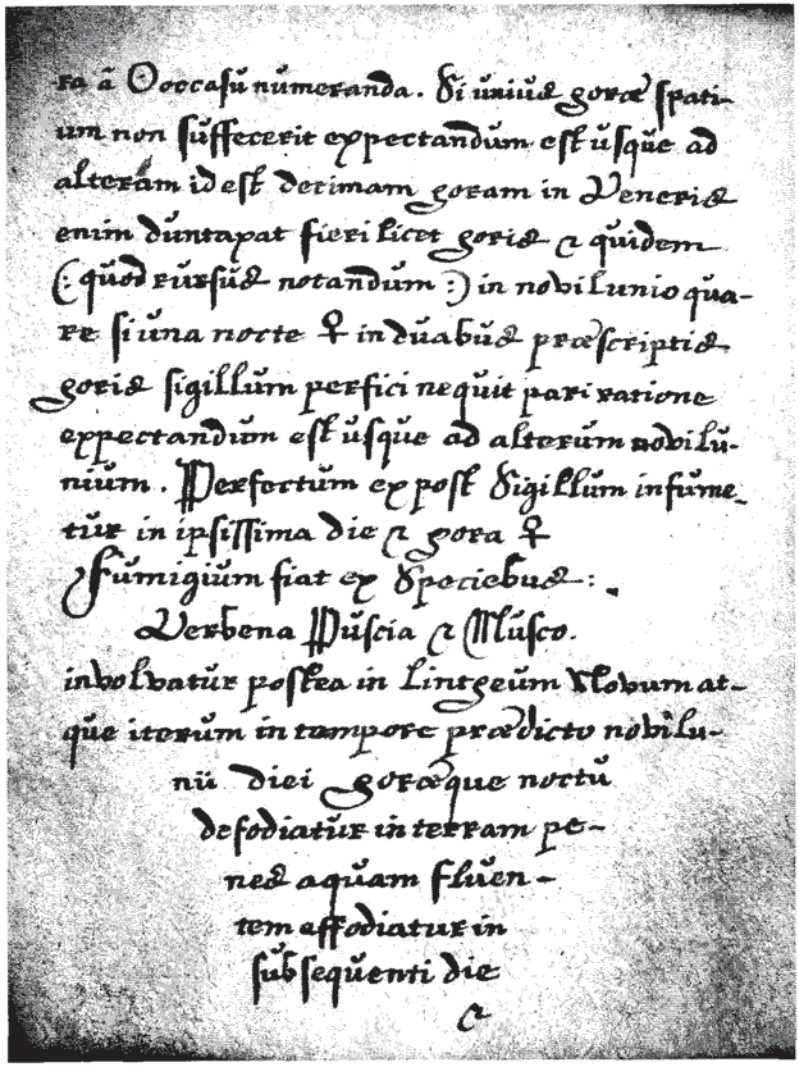


Tubæ Veneris
Caput pri-
mum
Quomodo Sigillum sive Cha-
racter Veneris
perficien-
dus.

Primum ad Negromanticam hanc operationem
nostram requisitum Sigillum Veneris est quod
modo sequenti præparandum
Accipiatur Pars aeris Cyprii novi & nunquã
usati perficiatur ex eo in magnitudine figuræ
paulo post delineatæ Lamina quæ scindi de-
bet secundum Planetæ numerum sibi propri-
um: id est in sex Angulos: cui deinde instru-
mento ferreo vel chalybeo novo pariter &
mundo Character insculpatur fiat autem
hoc in die & de nocte in tertia & decima ho-
ra



fa ā Occasū numeranda. Si uniūs horæ spatium non sufficerit expectandum est usque ad alteram id est decimam horam in Veneris enim duntaxat fieri licet horis (quidem (quod rursus notandum :) in novilunio quare si una nocte & in duabus præscriptis horis sigillum perfici nequit pari ratione expectandum est usque ad alterum novilunium. Postremum ex post sigillum infumetur in ipsissima die & hora & fumigium fiat ex speciebus :

Verbena Muscia & Musco.

involvatur postea in Linteum rubrum atque iterum in tempore prædicto novilunii diei horæque nocti defodiatur in terram penes aquam fluentem affodiatur in subsequenti die

&

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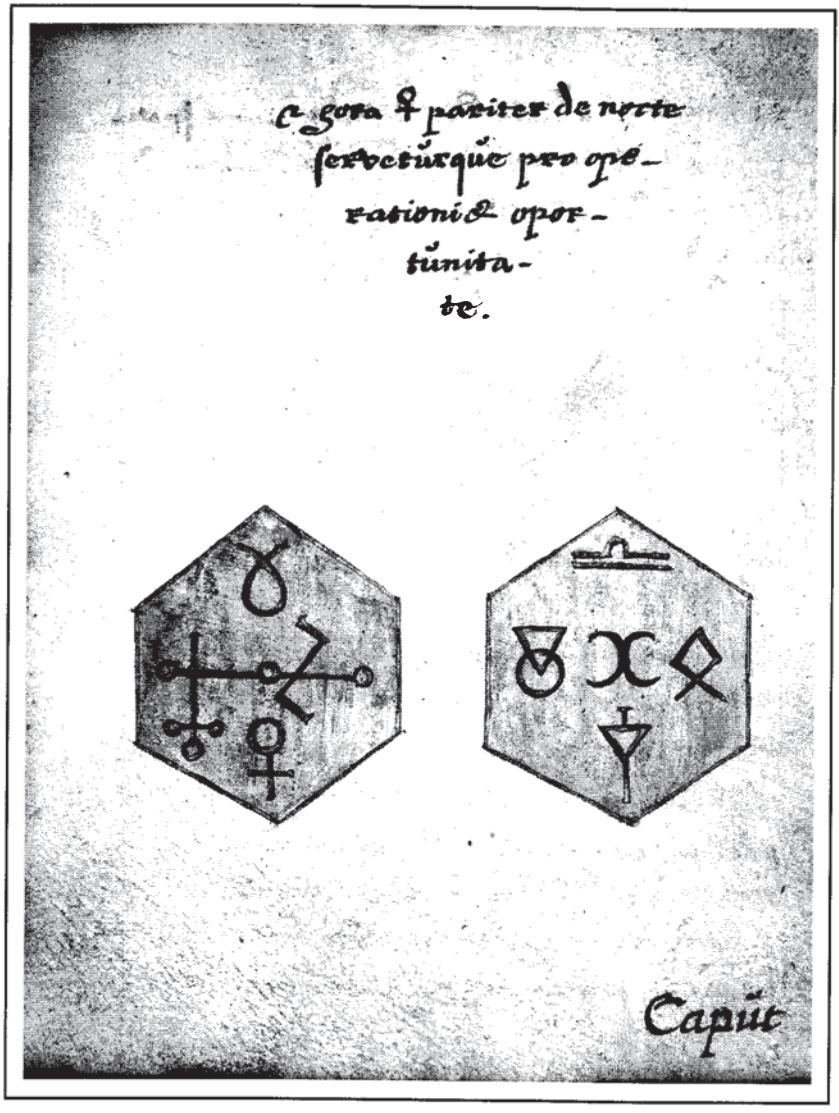
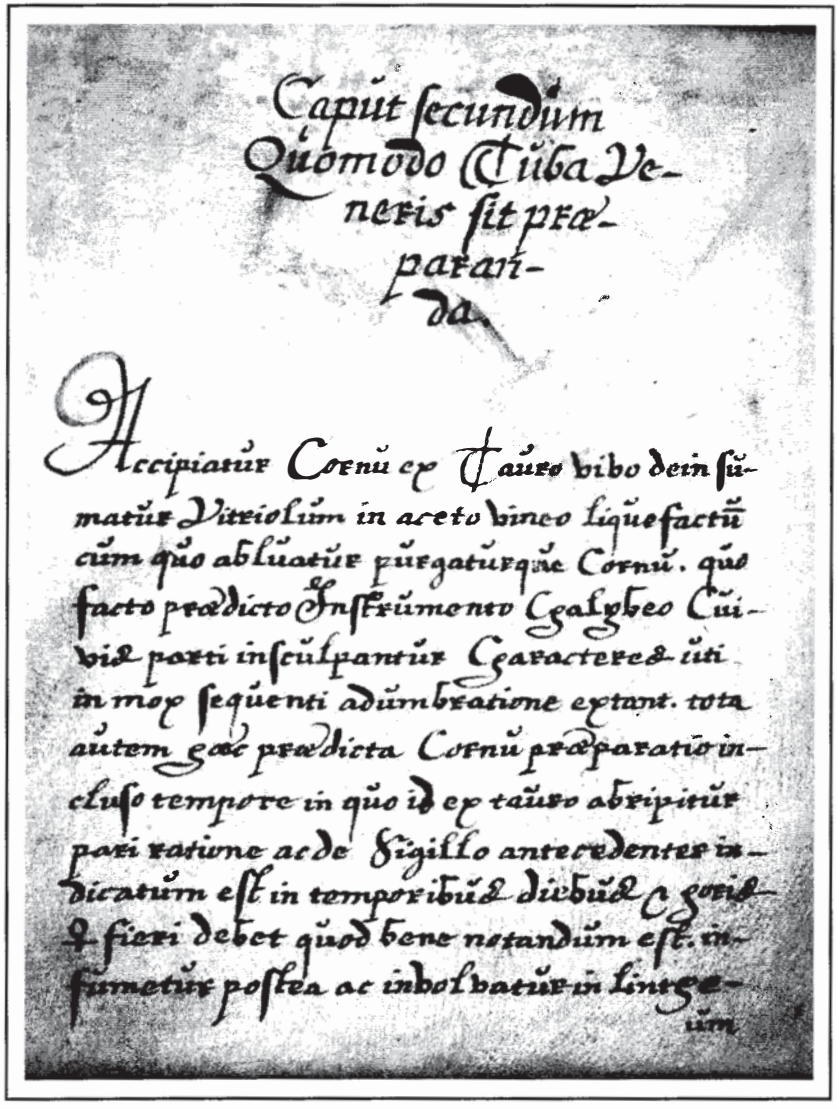
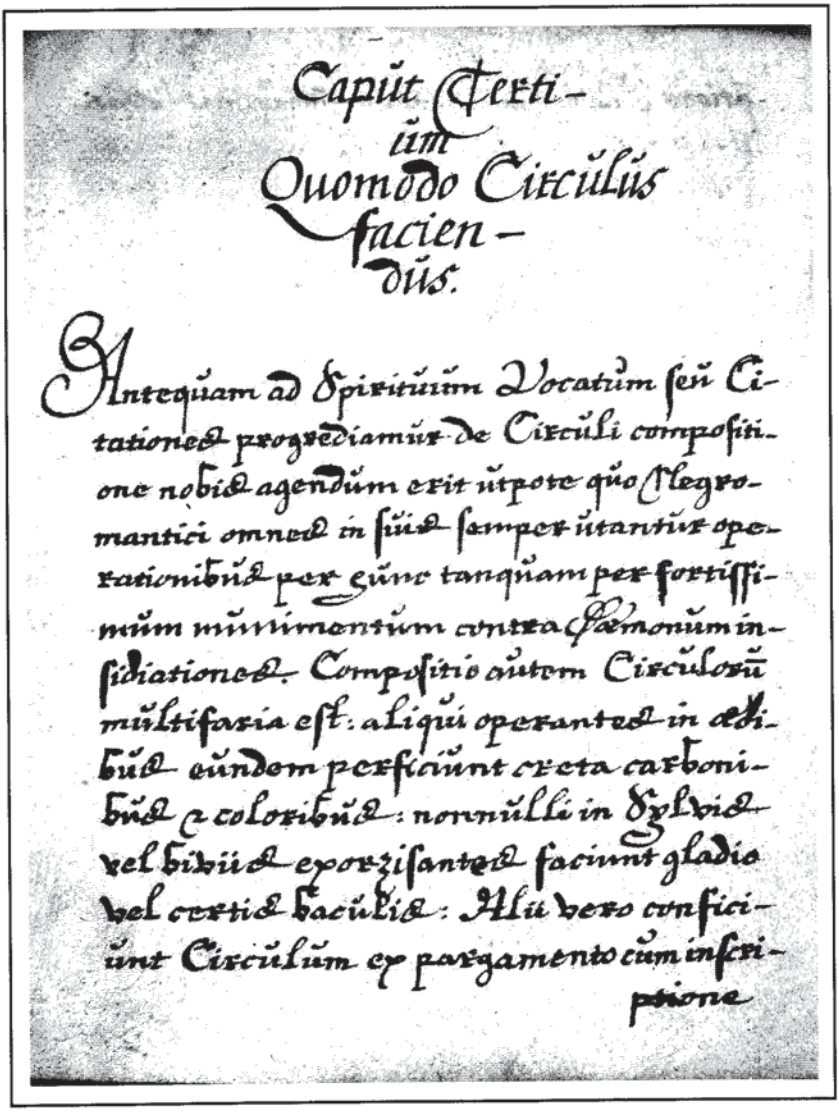




Caput secundum
Quomodo Tuba Ve-
neris sit præ-
paran-
da.

Accipiatur Cornu ex Tauro vivo deinsu-
matur Vitriolum in aceto vineo liquefactu
cum quo abluatur purgaturque Cornu. quo
facto prædicto Instrumento Chalybeo Cui-
vis parti insculpantur Characteres uti
in moy sequenti adumbratione extant. tota
autem hæc prædicta Cornu præparatio in-
cluso tempore in quo id ex tauro abripitur
pari ratione ac de Sigillo antecedenter in-
dicatum est in temporibus diebus Horis
& fieri debet quod bene notandum est. in-
fumetur postea ac imbolvatur in linge-

Tuba Veneris.
Capit



Caput Certi-
um
Quomodo Circŭlŭs
facien-
dŭs.

Antequam ad Spiritŭum Vocatum seu Citationem progrediamur de Circŭli compositione nobis agendum erit utpote quo Negromantici omnes in suis semper utuntur operationibus per cujus tanquam per fortissimum munimentum contra Dæmonum insidiationes. Compositio autem Circulorum multifaria est: aliqui operantes in aedibus eundem perficiunt creta carbonibus & coloribus: nonnulli in Sylvis vel bivijs exporrigentes faciunt gladio vel certis baculis: Alii vero conficiunt Circŭlum ex pergamento cum inscriptione

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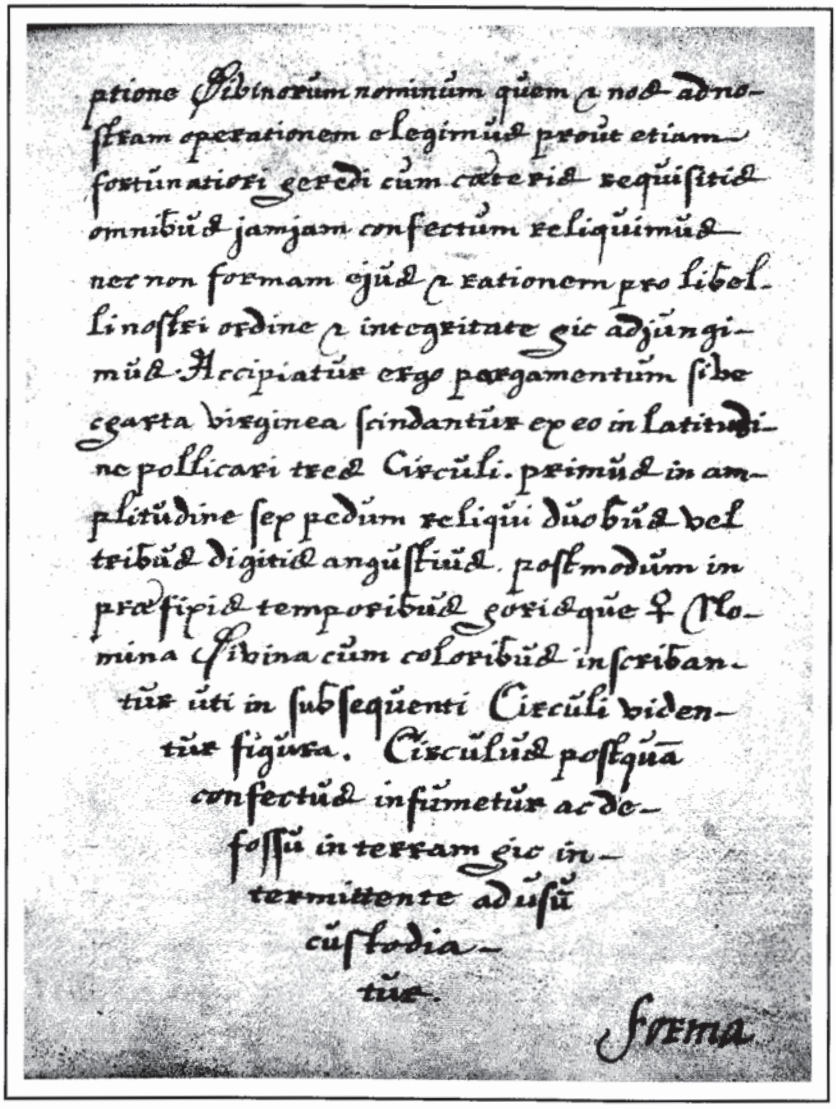
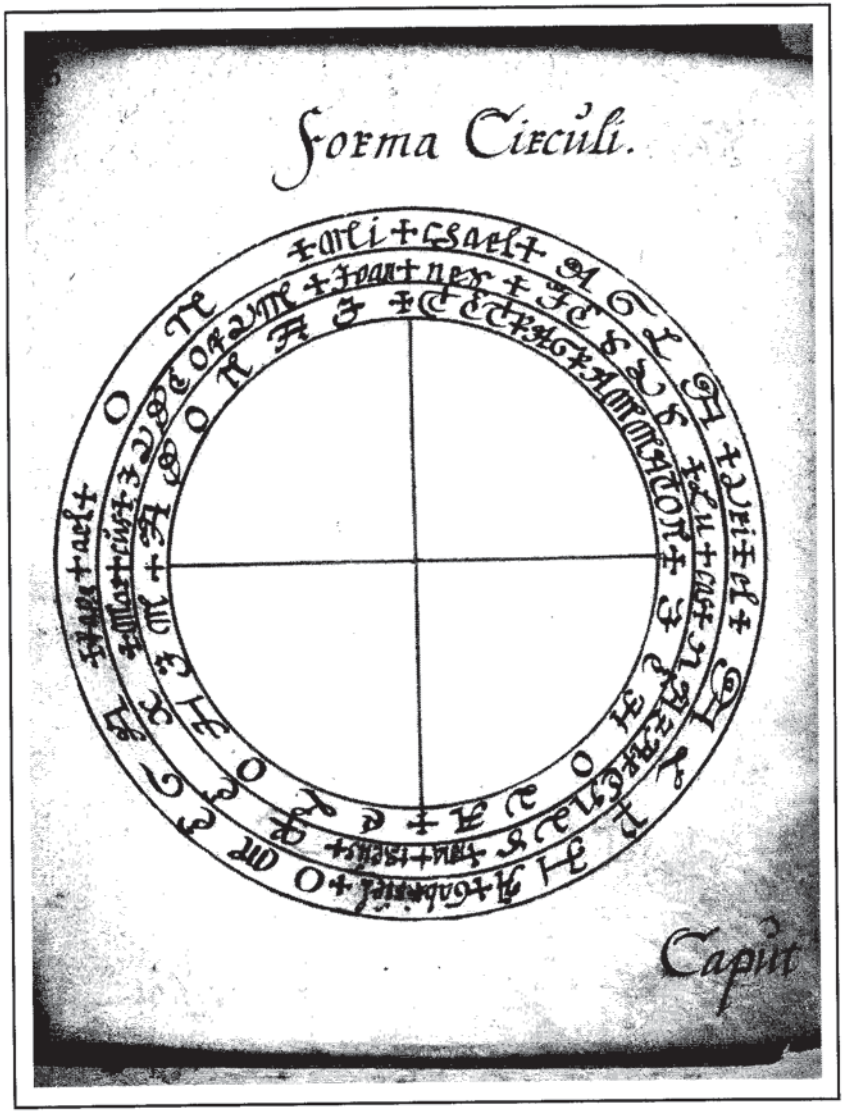

ptione ꝯibinorũm nominũm quem & nos adno-
ſtram operationem elegimũd prout etiam
fortunatiori gerendi cum ceteris requiſitis
omnibũd jamjam confectum reliquimũd
nec non formam ejũd & rationem pro libel-
li noſtri ordine & integritate hic adjungi-
mũd. Accipiatur ergo pargamentum ſive
charta virginea ſcindantur ex eo in latitudi-
ne pollicari tres Circũli. primũd in am-
plitudine ſex pedum reliqui duobũd vel
tribũd digitis angũſtiũd. poſtmodum in
præfixis temporibũd goridque & Nomi-
na ꝯibina cum coloribũd inſcriban-
tur uti in ſubſequenti Circũli viden-
tur figura. Circũlũd poſtquã
confectũd inſumetur ac de-
foſſu in terram hic in-
termittente aduſu
cuſtodia-
tur.

Finis.


Forma Circuli.
Caput

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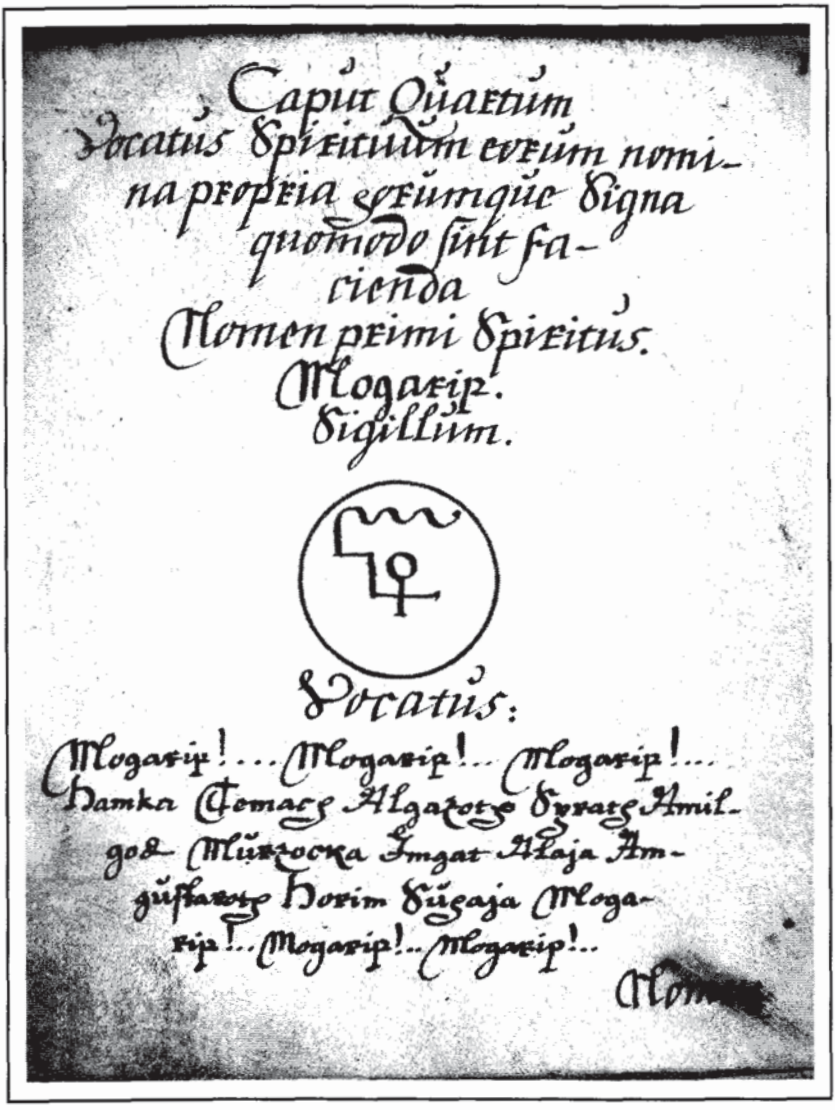
Caput Quartum
Vocatus Spiritibus eorum nomina propria eorumque signa quomodo sint facienda
Nomen primi Spiritus.
Mogarip.
Sigillum.

Vocatus:
Mogarip!... Mogarip!... Mogarip!... Hamka Themarg Algazorg Syrarg Amilgod Mürzocka Imgat Alaja Amgüsiarig Horim Hügaja Mogarip!... Mogarip!... Mogarip!...

Nomen Secundi
Spiritus:
Amabosax
Sigillum.

Vocatus:

Amabosax!.. Amabosax!.. Amabosax!
Pgaryntgod Egayrote Melú-
stator Castotid Mugod
Macerim Amabosax!..
Amabosax!..
Amabo-
sax!

Nomen

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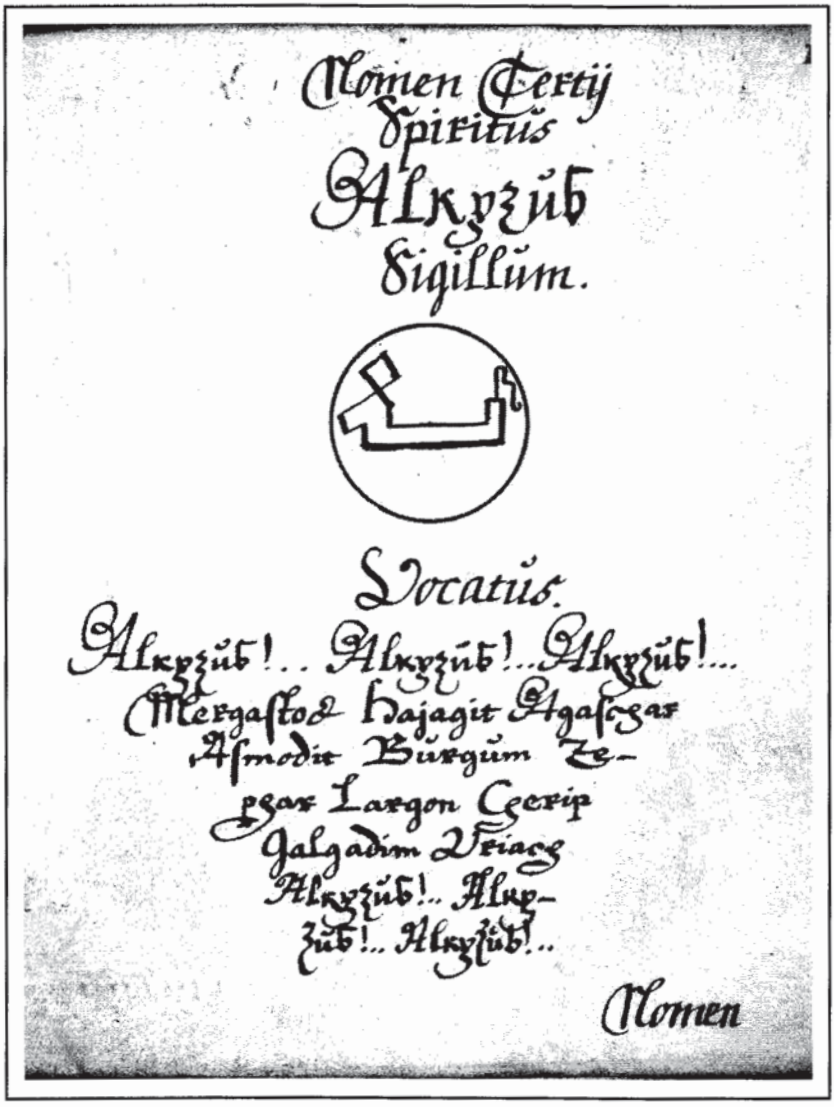
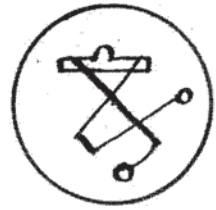


Nomen Quarti
Spiritus.
Belzazel
Sigillum.



Votatus:

Belzazel!.. Belzazel!.. Belzazel!...
Teitterſa Zapkyod Brüſiat
Algior dorgam ſerotim
Abdirorg Mülofin
Belzazel!... Bel-
zazel!.. Bel-
zazel!..

Amen

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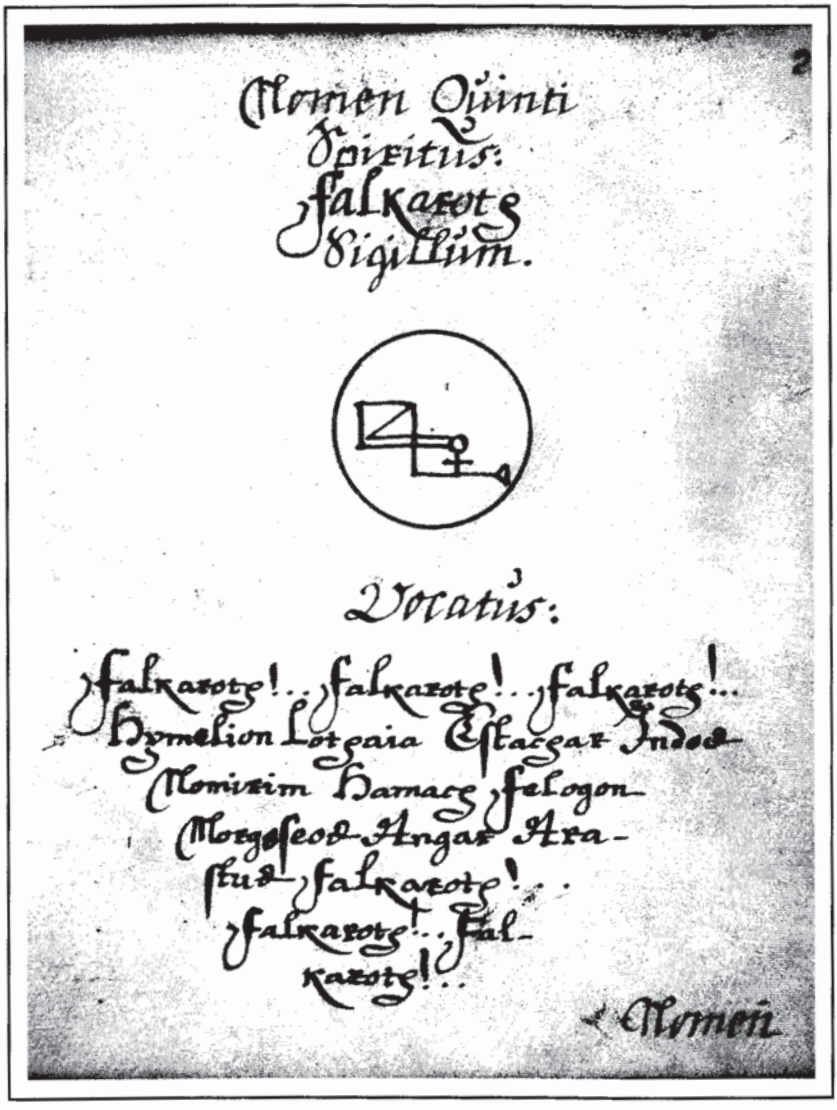
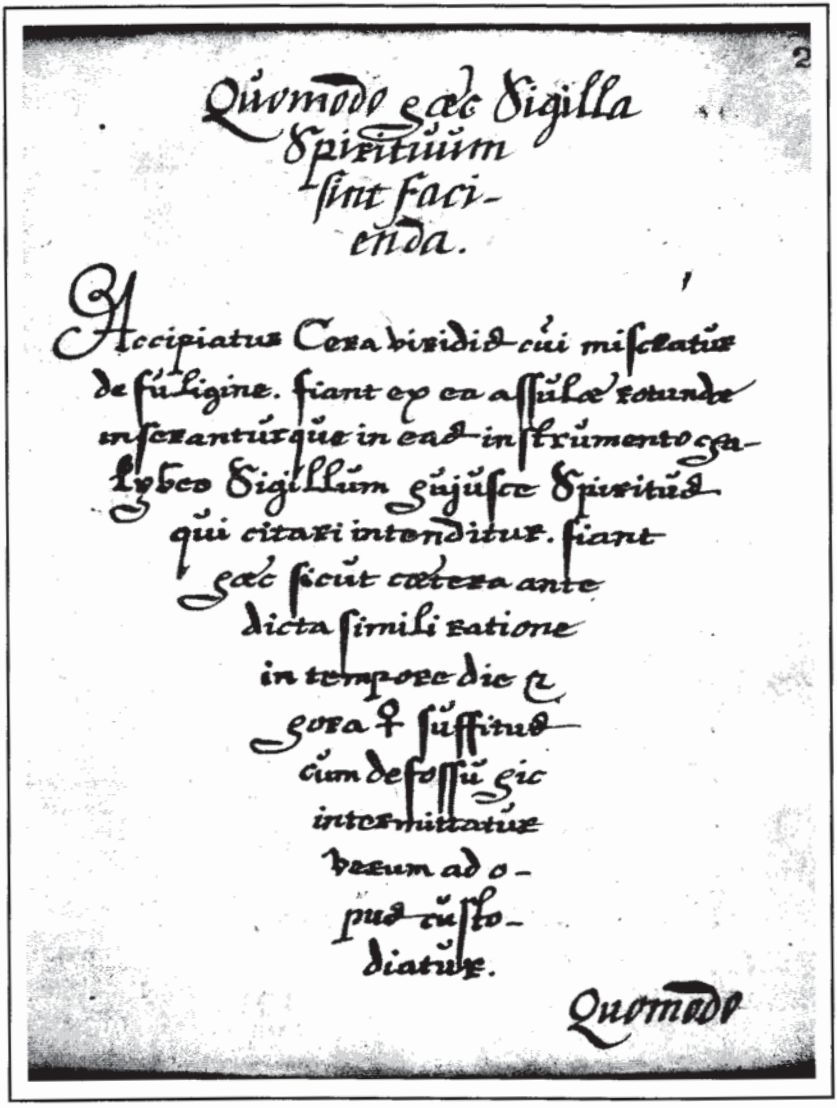


Nomen Spoti
Spiritus:
Mepsgazub
Sigillum

Vocatus:

Mepsgazub!.. Mepsgazub!.. Mepsgazub!.. Samanteos Gazamtin Algapsonteos Zapgaton Osacsfat Mergaim Hugai Zeraftan Alcasatti Mepsgazub!....
Mepsgazub!.. Mepsgazub!..

Quomodo

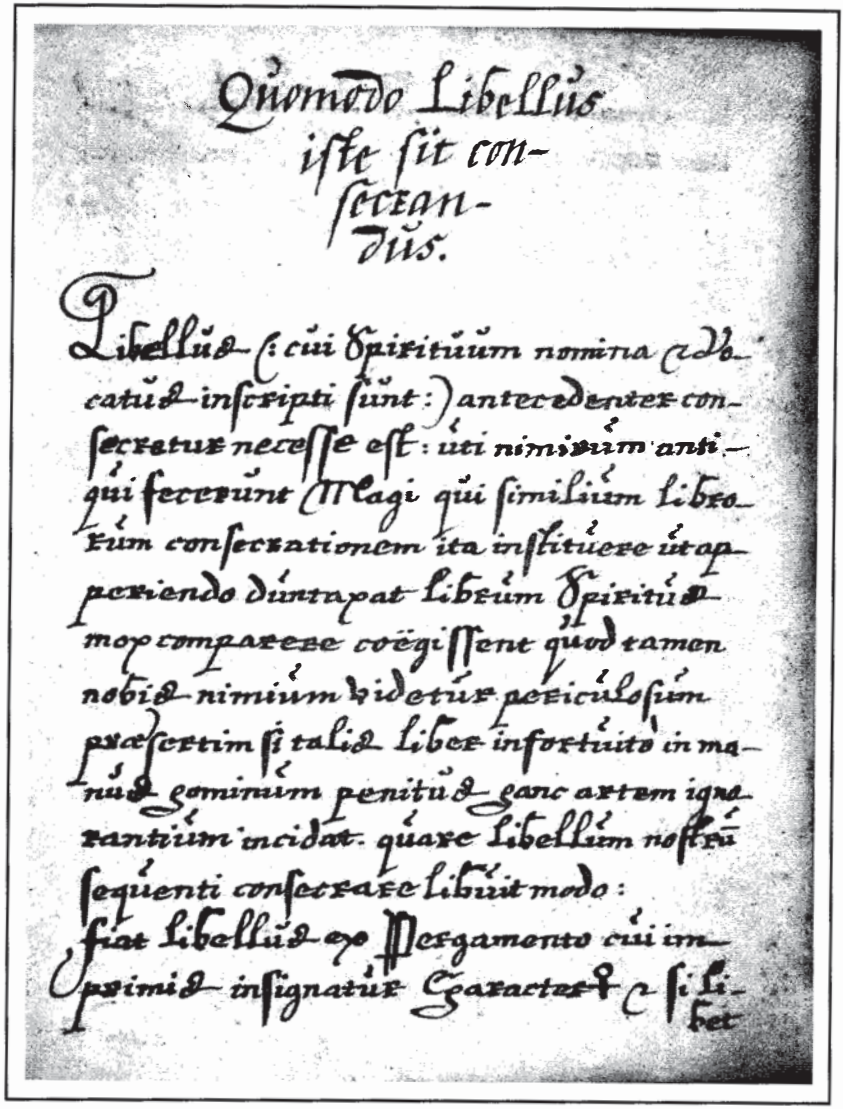


2

Quomodo gæc sigilla
Spirituum
sint faci-
enda.

Accipiatur Cera viridis cui misceatur
de fuligine. fiant ex ea assulæ rotundæ
inscribantúrque in eas instrumento ca-
lybeo sigillum cujusce Spiritus
qui citari intenditur. fiant
gæc sicut cætera ante
dicta simili ratione
in tempore die ♃
gera ♀ suffitus
cum de sossu gic
intermittatur
Deum ad o-
pus custo-
diatur.

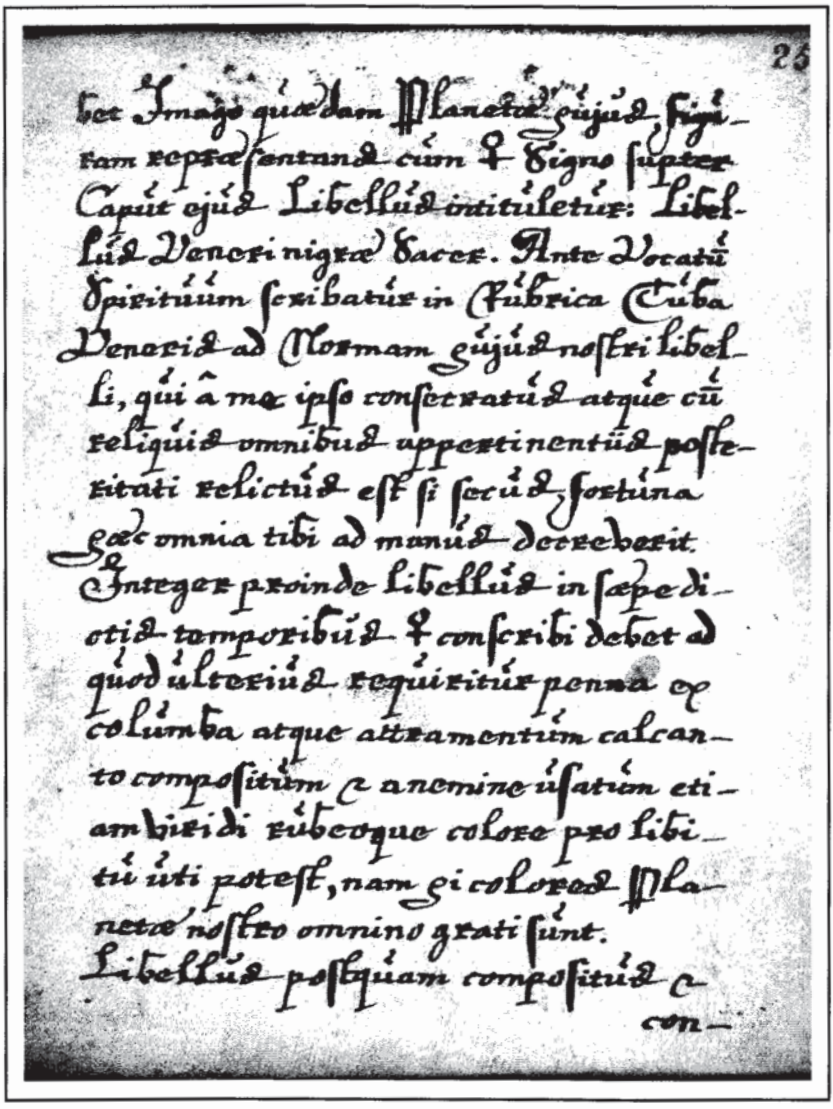
Quomodo



Quomodo Libellus iste sit consecrandus.

Libellus (cui Spirituum nomina Vocatui inscripti sunt:) antecedenter consecratus necesse est: uti nimirum antiqui fecerunt Magi qui similium librorum consecrationem ita instituere ut aperiendo duntaxat librum Spiritus mox comparere coëgissent quod tamen nobis nimium videtur periculosum praesertim si talis liber infortuito in manus hominum penitus hanc artem ignorantium incidat. quare Libellum nostrum sequenti consecrare libuit modo:

Fiat Libellus ex Pergamento cui imprimis insignatur Caracter & si libet

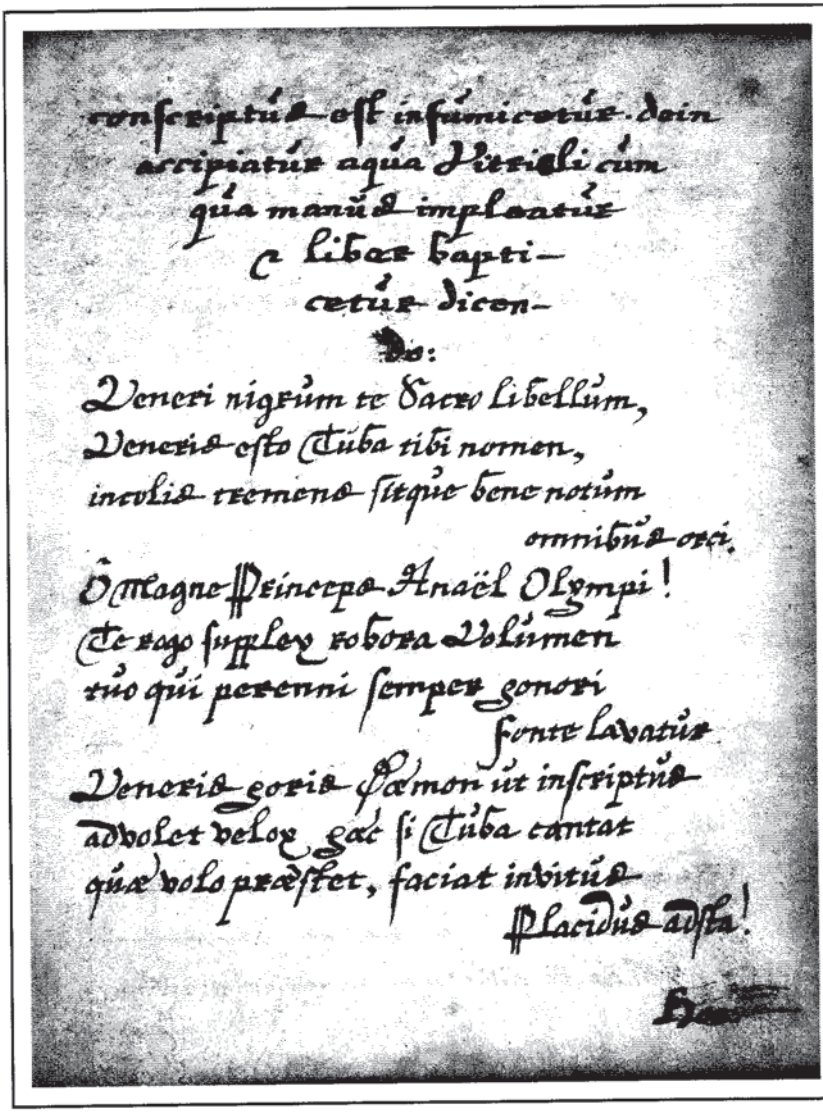


25

Licet Imago quædam Planetæ cujus figuram repræsentandæ cum & Signo superscripti Capiti ejus Libellus intituletur: Libellus Veneri nigræ dicatus. Ante vocatum Spiritum scribatur in Fabrica Tuba Veneris ad Normam cujus nostri libelli, qui à me ipso consecratus atque cum reliquis omnibus appertinentiis posteritati relictus est si secus fortuna hæc omnia tibi ad manus detreberit.

Integer proinde libellus in sæpedictis temporibus & conscribi debet ad quod ulteriùs requiritur penna & columba atque attramentum calcanto compositum & anemine usatum etiam viridi rubeoque colore pro libitu uti potest, nam ei colores Planetæ nostro omnino grati sunt.

Libellus postquam compositus & con-



conscriptus est infamicotur. deinde
aspiratur aqua Vitrioli cum
qua manus implentur
et libet bapti-
cetur dicendo:

Veneri nigrum te Sacro Libellum,
Veneris esto Tuba tibi nomen,
invidi tremens sitque bene notum
omnibus orci.

O Magne Princeps Anaël Olympi!
Te rogo suppleq; robora Volumen
tuo qui perenni semper gonori
fonte lavatus
Veneris goris Daemon ut inscriptus
advolet veloq; gac si Tuba cantat
quae volo praestet, faciat invitus
Placidus adsta!

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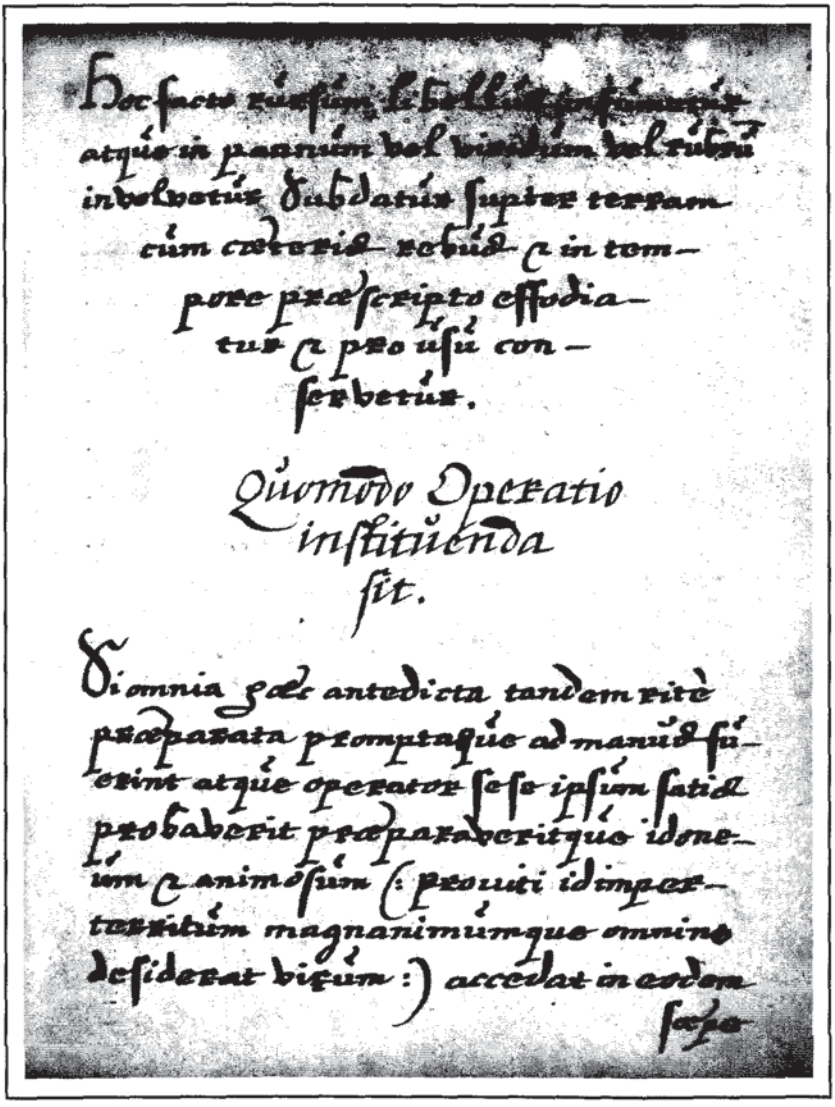
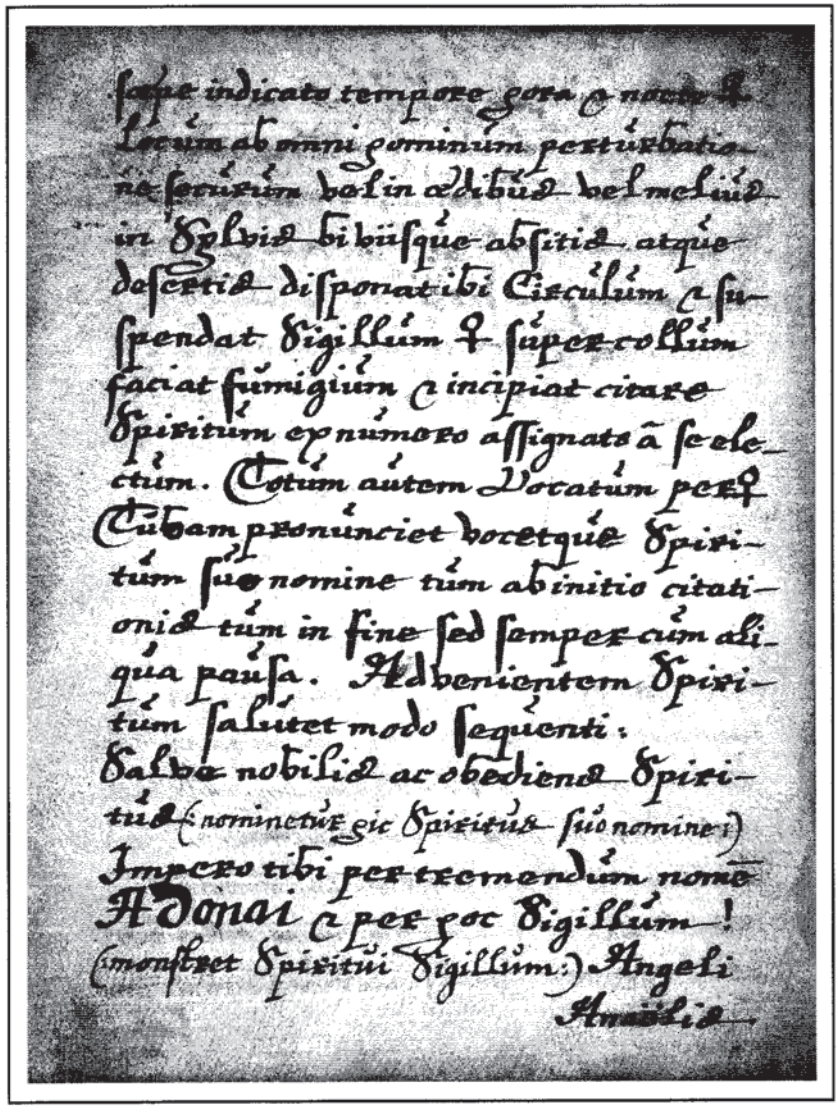


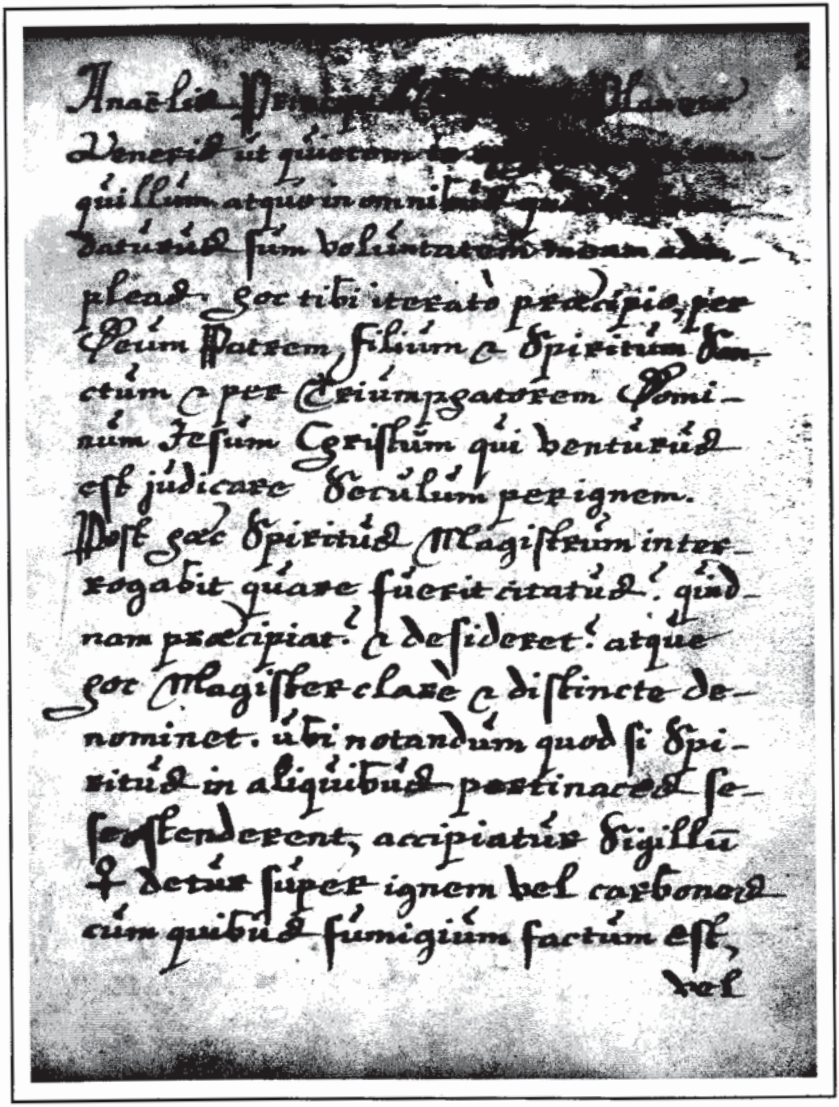
Hoc facto reliquum [illegible]
atque in pannum vel vitulinum vel rubeum
involvatur. Subdatur Jupiter terram
cum ceteris rebus & in tem-
pore præscripto effodia-
tur & pro usu con-
servetur.

Quomodo Operatio instituenda sit.

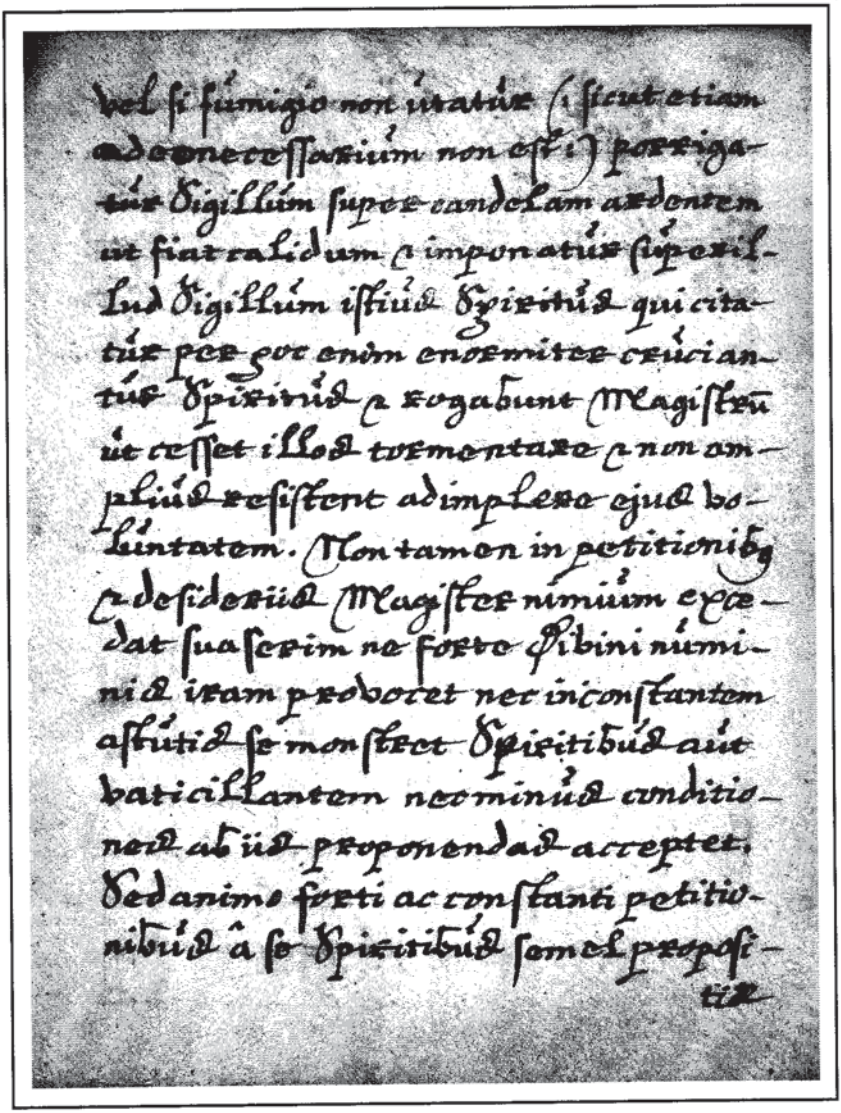
Si omnia hæc antedicta tandem rite
præparata promptaque ad manus fu-
erint atque operator sese ipsum satis
probaverit præparaveritque idone-
um & animosum (si prout id imper-
territum magnanimumque omnino
desiderat vitum:) accedat in eodem
loco



[114]



Anathe[illegible]
Venerib⁹ ut quocumq[illegible]
qui illum atque in omni[illegible]
datum⁹ sum voluntatem [illegible]
plead- Gor tibi iterato p̄cipio, per
Deum Patrem filium & Spiritum Sanctum & per Triumpgatorem Dominum Jesum Xpistum qui venturus
est judicare vivos & mortuos per ignem.
Post hec Spiritus Magistrum interrogabit quare fuerit citatus. quidnam p̄cipiat. & desideret. atque
Gor Magister clare & distincte denominet. ubi notandum quod si Spiritus in aliquibus pertinaces se
ostenderent, accipiatur sigillu
& detur super ignem vel carbones
cum quibus fumigium factum est,
vel



vel si fumigio non iuuatur (sicut etiam ad omnes necessarium non est) porrigatur sigillum supra candelam ardentem ut fiat calidum & imponatur super illud sigillum istius spiritus qui citatur per hoc enim enormiter cruciantur spiritus & rogabunt Magistrum ut cesset illos tormentare & non amplius resistent adimplere ejus voluntatem. Non tamen in petitionibus & desideriis Magister nimium excedat sua serenitate ne forte sibi nimium ira provocet nec inconstantem astutis se monstret spiritibus aut vaticillantem nec minus conditionem ab illis proponendas acceptet. Sed animo forti ac constanti petitionibus à se spiritibus semel propositis

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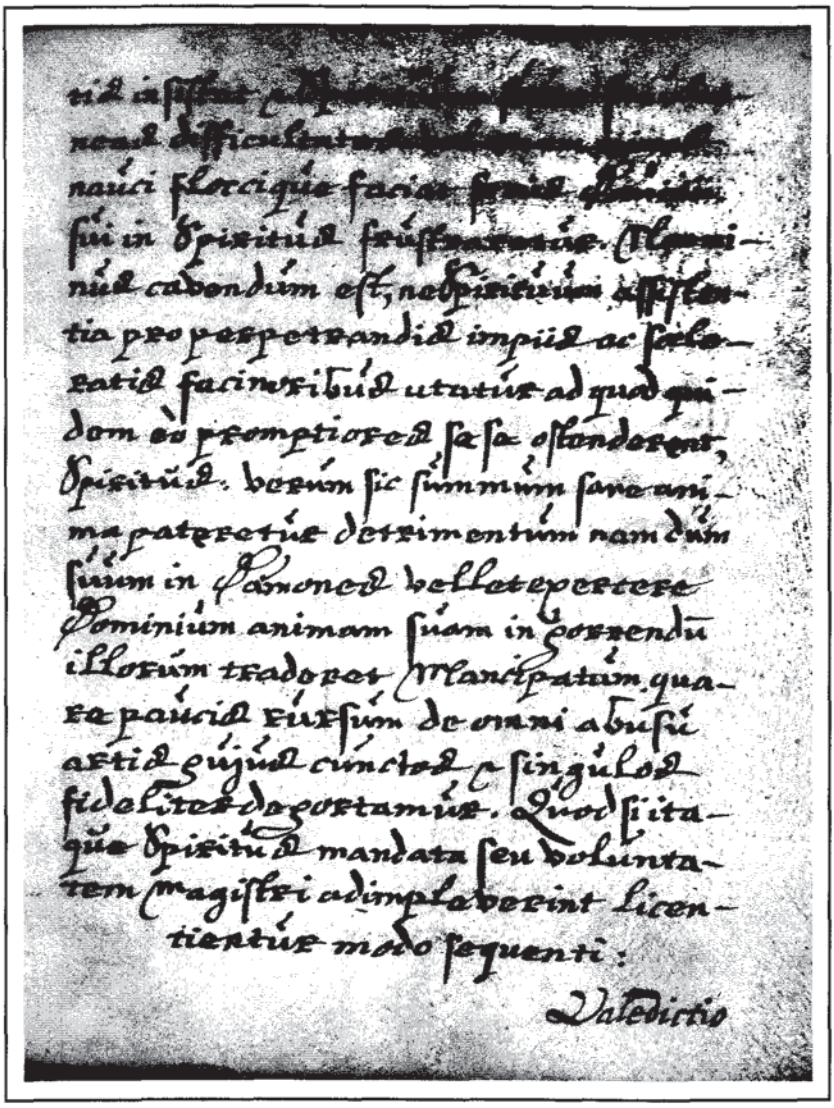
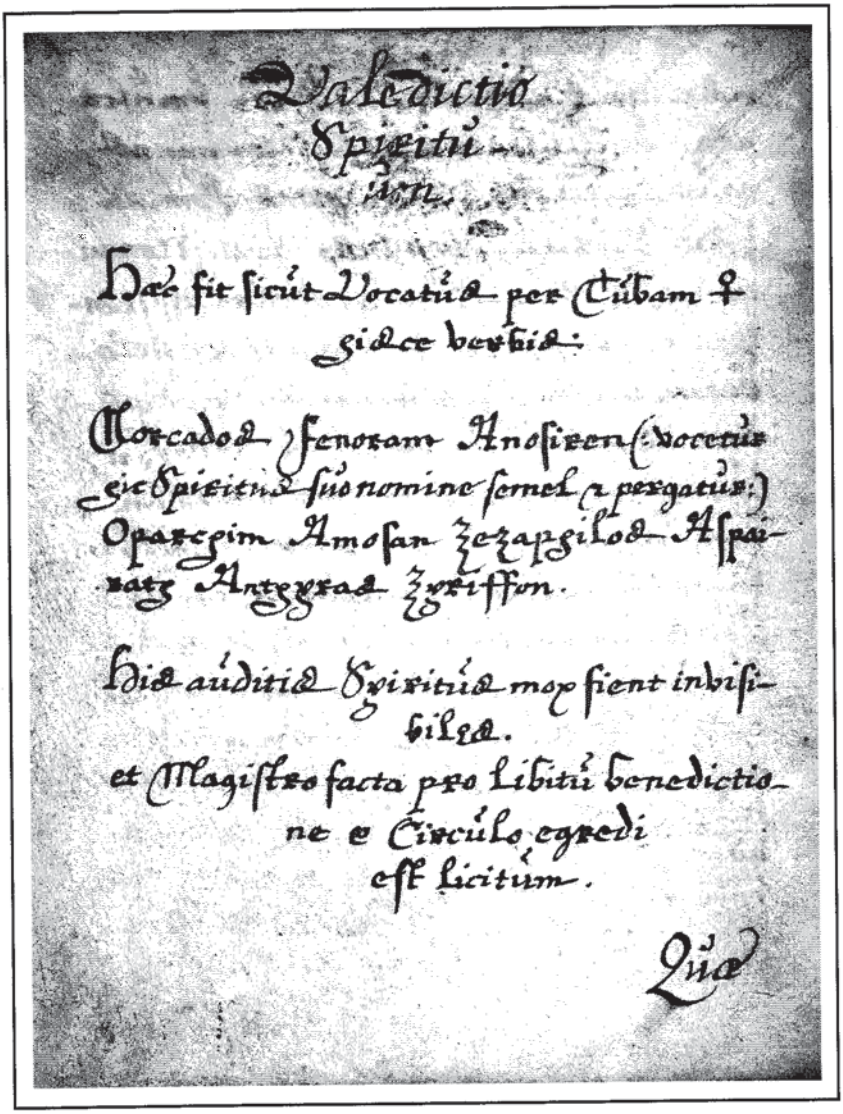




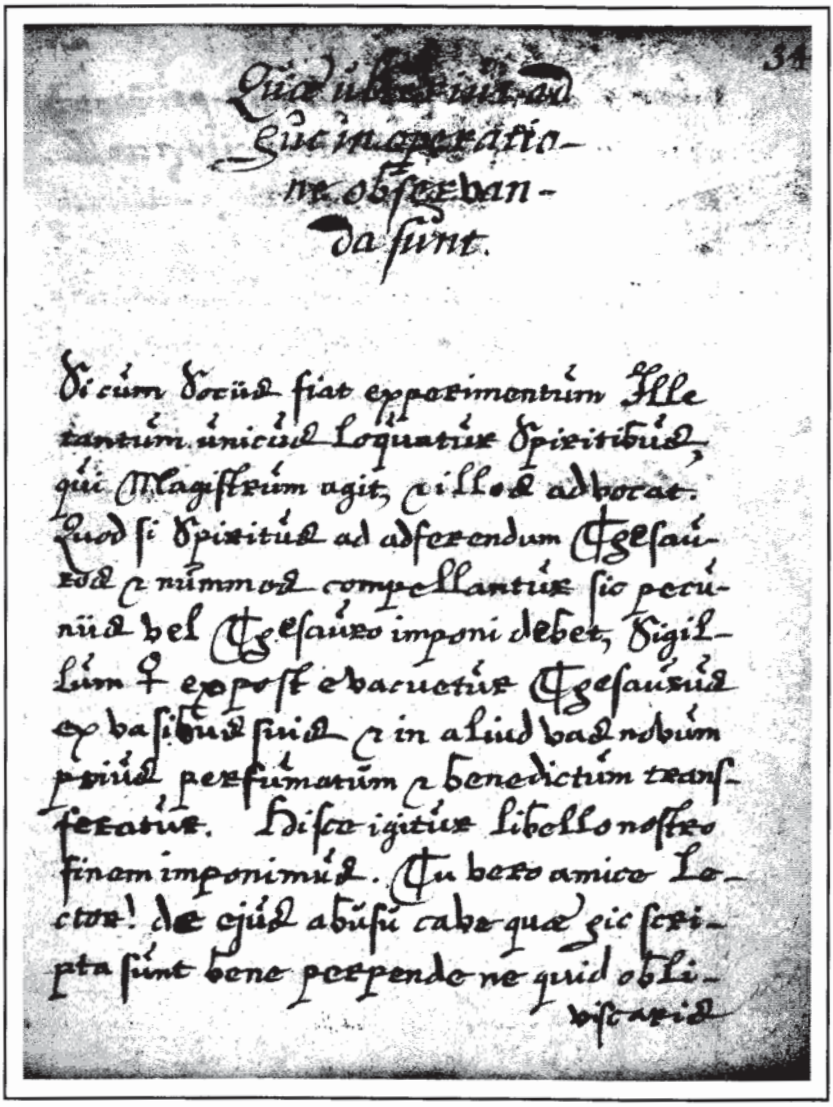
Valedictio
Spiritu
ista.

Hæc fit sicut Vocatio per Cubam &
sidce verbis:

Corcado Fenoram Anosiren (vocetur
sic Spiritus suo nomine semel aut pergatur:)
Oparegim Amosan Zezapgilod Aspa-
zatz Antegrad Zgriffon.

Hiis auditis Spiritus mox sient invisi-
bilis.
et Magistro facta pro Libitu benedictio-
ne e Circulo egredi
est licitum.

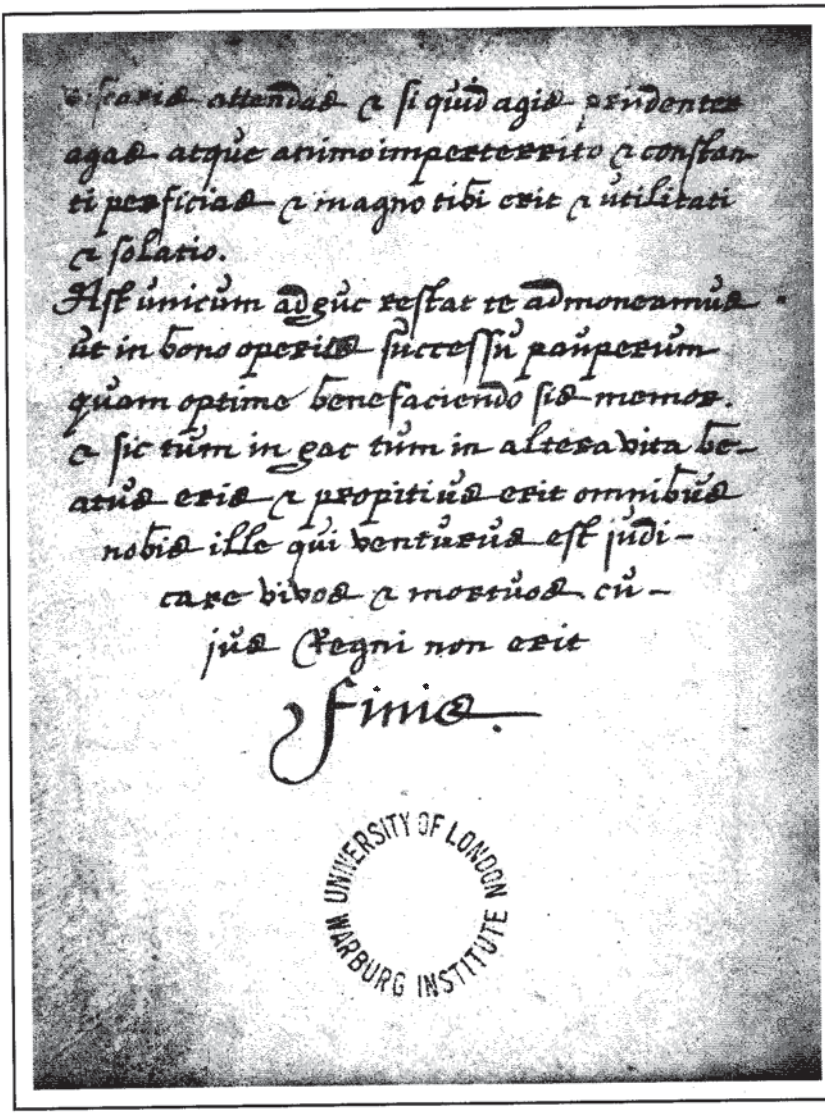
Finis



Quid in operatione observanda sunt.

Si cum Socio fiat experimentum Ille tantum unicum loquatur Spiritibus, qui Magistrum agit, illos advocat. Quod si Spiritus ad adferendum Thesauro & nummos compellantur sic pecunia vel Thesauro imponi debet, Sigillum & exposst evacuetur Thesaurus ex basibus suis & in aliud vas nobum prius perfumatum & benedictum transferatur. Hisce igitur libello nostro finem imponimus. Tu bene amice Lector! de ejus abusu cave quae sic scripta sunt bene perpende ne quid obli-

vis[illegible]


ſcaris attendas & ſi quid agis prudenter
agas atque animo imperterrito & conſtanti perficias & magno tibi erit & utilitati
& ſolatio.
Aſt unicum adhuc reſtat te admoneamus
ut in bono operis ſucceſſu paupertatem
quam optime benefaciendo ſis memor.
& ſic tum in hac tum in altera vita beatus eris & propitius erit omnibus
nobis ille qui ventturus eſt judicare vivos & mortuos cujus regni non erit
finis.
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